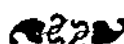
GREAT BOOKS OF THE WESTERN WORLD

ROBERT MAYNARD HUTCHINS, *EDITOR IN CHIEF*

24.

RABELAIS

GARGANTUA AND PANTAGRUEL



BY FRANÇOIS RABELAIS

Translated by SIR THOMAS URQUHART
and PETER MOTTEUX



WILLIAM BENTON, *Publisher*

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BIOGRAPHICAL NOTE

François Rabelais, *c.* 1495–1553

Rabelais was born at Chinon in Touraine somewhere between 1483 and 1500, 1495 is the year most frequently given His father is thought to have owned a small estate called La Devinière and to have been a vine-grower, and an apothecary, or a tavern-keeper, or a lawyer

An indistinct allusion in his work has been interpreted to mean that Rabelais, when about nine, was sent to the convent of Seuilly to be made a monk. He is supposed to have been educated at La Baumette, near Angers, where he was at school with the brothers Du Bellay and Geoffroy d'Estissac, who were his influential friends in later life He was ordained a priest at the Franciscan monastery of Fontenay le Comte, and by 1519 had attained a position of sufficient importance to sign deeds for the community He also continued his studies, especially Greek for he was soon in correspondence with the famous Humanist, Guillaume Budé One of these letters reveals that his ardor for the new studies caused trouble with his superiors, and for a brief period his library of Greek books was confiscated In 1524, through the influence of D'Estissac, who had become Bishop of Maillezais Rabelais obtained permission to transfer from the Franciscan to the Benedictine order and he moved to Maillezais a learned and hospitable retreat, where he lived and studied for the next six years

In 1530 Rabelais exchanged his Benedictine robes for those of a secular priest and, as he put it "wandered for sometime about the world" For a time the Du Bellays provided him with an abode near their own château of Langey Later that same year he went to the University of Montpellier, where he entered the faculty of medicine In less than two

Wife, and the composition of a fish sauce in imitation of the ancient *garum*, which he sent to the famous scholar, Étienne Dolet

In 1532 Rabelais moved to Lyons, then the center of an unusually enlightened society Although acting as physician to the Hôtel

vanni Manardi, the *Aphorisms* of Hippocrates, and the *Ars Parva* of Galen It was also probably at this time that he first began to think of writing about Gargantua and Pantagruel Both seem to have been names of popular giants in the Middle Ages, and in 1532 at Lyons a short burlesque was published entitled, *Les Grandes et inestimables chroniques du grand et énorme géant Gargantua,* which Rabelais may have edited Within a year he wrote and published his first *Pantagruel*, which constitutes the second book of the completed work In 1533, as well, Rabelais issued the *Pantagrueline Prognostication* and the first of the series of *Almanacs* he compiled annually until 1550 The Pantagruel literature he signed with the anagrammatic pseudonym of "Alcofribas Nasier"

was of short duration, Rabelais edited Mar-

for absolution from violation of his monastic vows There had been some irregularity in his leaving the Benedictines to become a sec-

which freed him from ecclesiastical censure, entitled him to return to the Benedictines

for gain Upon his return to France he became a canon of St Maur and continued his work in medicine. In 1537 he publicly demonstrated an anatomical dissection and took his doctor's degree at Montpellier, where he lectured upon a "very ancient" Greek text of Hippocrates

Through his association with the Du Bellays, Rabelais was appointed to a diplomatic office at the conference between Francis I and Charles V in 1538 Following that, he entered the service of Guillaume du Bellay, the elder brother of his former patron, who was the leading diplomat of Francis I and at that time governor of Piedmont He remained with the elder Du Bellay until his death in 1543 and during some of that time was employed in collecting manuscripts in Italy for the king's library In 1545 he was allowed to print his book, to which a third volume was now added, "avec privilège du roi"

Despite the official sanction, the third book was also banned by the Sorbonne, and the

in 1549, he wrote an account of the festivals held to celebrate the birth of a second son to

perhaps that he now had such strong supporters that he need not fear the Sorbonne authorities, returned to France and was presented with the livings of Saint Martin de Meudon and Saint Christophe de Jambet, although there is no evidence that he was ever active at either benefice. In 1552 he published the fourth volume of his work The Sorbonne censured it, and the parliament suspended its sale, taking advantage of the

April 9

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which freed him from ecclesiastical censure, entitled him to return to the Benedictines when he chose, and allowed him to practise medicine, provided that he did not make use of the scalpel and cautery and did not work for gain Upon his return to France he became a canon of St Maur and continued his work in medicine In 1537 he publicly demonstrated an anatomical dissection and took his doctor's degree at Montpellier, where he lectured upon a "very ancient" Greek text of Hippocrates.

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BOOK ONE



THE INESTIMABLE LIFE OF THE GREAT GARGANTUA, FATHER OF PANTAGRUEL, HERETOFORE COMPOSED BY M ALCOFRIBAS,[1] ABSTRACTOR OF THE QUINTESSENCE, A BOOK FULL OF PANTAGRUELISM

TO THE READERS

Good friends, my readers, who peruse this book,
Be not offended, whilst on it you look
Denude yourselves of all deprav'd affection,
For it contains no badness nor infection.
'Tis true that it brings forth to you no birth
Of any value, but in point of mirth,
Thinking therefore how sorrow might your mind
Consume, I could no apter subject find,
One inch of joy surmounts of grief a span,
Because to laugh is proper to the man

THE AUTHOR'S PROLOGUE

Most noble and illustrious drinkers, and you thrice precious pockified blades (for to you,

(without all question the prince of philosophers), amongst other discourses to that pur pose said that he resembled the Sileni Sileni of old were little boxes, like those we now

ure, to excite people unto laughter, as Silenus himself, who was the foster father of good Bacchus, was wont to do, but within those capricious caskets called Sileni were carefully preserved and kept many rich and fine drugs, such as balm, ambergreese, amomon, musk, civet, with several kinds of precious stones, and other things of great price Just such another thing was Socrates for to have eyed his outside, and esteemed of him by his exterior appearance, you would not have given the peel of an onion for him, so deformed he was in body, and ridiculous in his gesture He had a sharp pointed nose, with the look of a bull, and countenance of a fool, he was in his car-

tentment of mind, perfect assurance, and an incredible disregard of all that for which men

nourish of a preamble tenor For so much as you, my good disciples, and some other jolly fools of ease and leisure, reading the pleasant titles of some books, of our invention, as *Gargantua, Pantagruel, Whippot, tl*

[1] *Alcofribas Nasier*, anagram of François Rabelais

Dignity of Codpieces, of Pease and Bacon with a commentary, &c, are too ready to judge that there is nothing in them but jests, mockeries, lascivious discourse, and recreative lies, because the outside (which is the title) is usually without any farther inquiry, entertained with scoffing and derision But truly it is very unbeseeming to make so slight account of the works of men, seeing yourselves avouch that it is not the habit that makes the monk, many being monasterially accoutred, who inwardly are nothing less than monachal and that there are of those that wear Spanish caps who have but little of the valour of Spaniards in them Therefore is it, that you must open the book, and seriously consider of the matter treated in it.

so foolish, as by the title at the first sight it would appear to be

And put the case, that in the literal sense you meet with purposes merry and solacious enough, and consequently very correspondent to their inscriptions, yet must not you stop there as at the melody of the charming Syrens, but endeavour to interpret that in a sublimer sense, which possibly you intended to have spoken in the jollity of your heart Did you ever pick the lock of a cupboard to steal a bottle of wine out of it? Tell me truly, and if you did, call to mind the countenance which then you had Or, did you ever see a dog with a marrow bone in his mouth,—the beast of all others, says Plato, *lib* 2, *De Republica*, the most philosophical? If you have seen him, you might have remarked with what devotion and circumspectness he wards and watcheth it with what care he keeps it how fervently he holds it how prudently he gobbets it with what affection he breaks it and with what diligence he sucks it To what end all this? What moveth him to take all these pains? What are the hopes of his labour? What doth he expect to reap thereby? Nothing but a little marrow True it is, that this little is more savoury and delicious than the great quantities of other sorts of meat, because the marrow (as Galen testifieth, 3, *Fa-*

the pursuit, are in the cope and encounter somewhat difficult And then, like him, you must, by a sedulous lecture, and frequent meditation, break the bone, and suck out the

to be both well advised and valiant by the reading of them for, in the perusal of this treatise, you shall find another kind of taste, and a doctrine of a more profound and abstruse consideration, which will disclose unto you the most glorious doctrines and dreadful mysteries, as well in what concerneth our religion, as matters of the public state and life economical

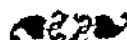
Do you believe, upon your conscience that Homer, whilst he was couching his *Iliads* and *Odysses*, had any thought upon those allegories, which Plutarch, Heraclides Ponticus, Eustathius, Cornutus, squeezed out of him, and which Politian filched again from them? If you trust it, with neither hand nor foot do you come near to my opinion, which judgeth them to have been as little dreamed

would have undertaken to prove it, if, perhaps, he had met with as very fools as himself, and as the proverb says, "a lid worthy of such a kettle"

If you give any credit thereto, why do not you the same to these jovial new Chronicles of mine? Albeit, when I did dictate them, I thought thereof no more than you, who possibly were drinking the whilst, as I was For in the composing of this lordly book, I never lost nor bestowed any more, nor any other time, than what was appointed to serve me for taking of my bodily refection, that is, whilst I was eating and drinking And, indeed, that is the fittest and most proper hour,

So saith a Turlupin or a new start up grub of my books, but a turd for him The fragrant odour of the wine, oh! how much more dainty, pleasant, laughing celestial, and delicious it is, than that smell of oil and I will glory as much when it is said of me, that I have spent

more on wine than oil, as did Demosthenes, when it was told him, that his expense on oil was greater than on wine. I truly hold it for an honour and praise to be called and reputed a frolic Gaulter and a Robin Goodfellow, for under this name am I welcome in all choice companies of Pantagruelists It was upbraided to Demosthenes, by an envious, surly knave, that his *Orations* did smell like the sarpler, or wrapper of a foul and filthy oil vessel. For this cause interpret you all my deeds and sayings, in the perfectest sense, reverence the cheese like brain that feeds you with these faire billevezees and trifling jollities, and do what lies in you to keep me always merry Be frolic now, my lads, cheer up your hearts, and joyfully read the rest, with all the ease of your body and profit of your reins But hearken, joltheads, you viedazes, or dickens take ye, remember to drink a health to me for the favour again, and I will pledge you instantly, *Tout ares-metys*



CHAPTER I

Of the Genealogy and Antiquity of Gargantua

I MUST refer you to the great Chronicle of Pantagruel for the knowledge of that genealogy and antiquity of race by which Gargantua is come unto us In it you may understand more at large how the giants were born in this world, and how from them by a direct line issued Gargantua, the father of Pantagruel and do not take it ill, if for this time I pass by it, although the subject be such, that the oftener it were remembered, the more it would please your worshipful Seniorias, according to which you have the authority of Plato in *Philebo* and *Gorgias*, and of Flaccus, who says that there are some kinds of purposes (such as these are without doubt) which, the frequenther they be repeated, still prove the more delectable

Would to God every one had as certain knowledge of his genealogy since the time of the ark of Noah until this age I think many are at this day emperors, kings, dukes, princes, and popes on the earth, whose extraction is from some porters and pardon pedlars, as on the contrary, many are now poor wandering beggars, wretched and miserable, who are descended of the blood and lineage of great kings and emperors, occasioned, as I conceive it, by the transport and revolution of kingdoms and empires, from the Assyrians to the Medes, from the Medes to the Persians, from the Persians to the Macedonians, from the Macedonians to the Romans, from the Romans to the Greeks, from the Greeks to the French

And to give you some hint concerning myself, who speak unto you, I cannot think but I am come of the race of some rich king or prince in former times, for never yet saw you any man that had a greater desire to be a king, and to be rich, than I have, and that only that I may make good cheer, do nothing, nor care for anything, and plentifully enrich my friends, and all honest and learned men. But herein do I comfort myself, that in the other world I shall be so, yea, and greater too than at this present I dare wish As for you, with the same or a better conceit consolate yourselves in your distresses, and drink fresh if you can come by it

To return to our wethers, I say, that by the sovereign gift of heaven, the antiquity and genealogy of Gargantua hath been reserved for our use more full and perfect than any other except that of the Messias, whereof I mean not to speak, for it belongs not unto my purpose, and the devils, that is to say, the false accusers and dissembled gospellers, will therein oppose me This genealogy was found by John Andrew, in a meadow, which he had near the pole arch under the olive tree, as you go to Narsay where, as he was making a cast up of some ditches, the diggers with their mattocks struck against a great brazen tomb, and unmeasurably long, for they could never find the end thereof, by reason that it entered too far within the sluices of Vienne Opening this tomb in a certain place thereof, sealed on the top with the mark of a goblet, about which was written in Hetrurian letters, HIC BIBITUR, they found nine flagons, set in such order as they used to rank their skittles in Gascony, of which that which was placed in the middle had under it a big, fat, great, grey, pretty, small, mouldy, little pamphlet, smelling stronger, but no better than roses In that book, the said genealogy found written all at length, in a ch

hand, not in paper, not in parchment, nor in wax, but in the bark of an elm tree, yet so [illegible]

I, though unworthy, was sent for thither, and with much help of those spectacles, whereby the art of reading dim writings, and letters that do not clearly appear to the sight, is practised as Aristotle teacheth it, did translate the book, as you may see in your [illegible]

tise entituled the *Antidoted Fanfreluches*, or, a *Galimatia* of extravagant conceits The rats and moths or (that I may not lie) other wicked beasts, had nibbled off the beginning the rest I have hereto subjoined, for the reverence I bear to antiquity

CHAPTER 2

The Antidoted Fanfreluches or a Galimatia of extravagant conceits found in an ancient Monument

No sooner did the Cymbrians overcommer
Pass through the air to shun the dew of
  summer
But at his coming straight great tubs were
  fill d
With pure fresh butter down in showers
  distill d
Wherewith when water'd was his grandam
  heigh
Aloud he cried fish it sir, I pray,
Because his beard is almost all bewray d,
Or, that he would hold to'm a scale he pray'd

To lick his slipper some told was much
  better,
[illegible]
  roaches,
Who said Good sire, some of them let us
  save
[illegible]

To read this chapter when he did begin,
Nothing but a calf's horns were found
  therein,
I feel, quoth he, the mitre which doth hold
My head so chill it makes my brain take cold
Being with the perfume of a turnip warm'd,
To stay by chimney hearths himself he arm'd
Provided that a new thill horse they made
Of every person of a hair brain'd head.

They talked of the bunghole of Saint
  Knowles
Of Gilbathar and thousand other holes,
If they might be reduc'd t' a scarry stuff,
Such as might not be subject to the cough
Since ev'ry man unseemly did it find,
[illegible]

In this arrest by Hercules the raven
Was flayed at her [his] return from Lybia
  haven
Why am not I, said Minos, there invited?
Unless it be myself, not one's omitted
And then it is their mind, I do no more
Of frogs and oysters send them any store·
In case they spare my life and prove but
  civil,
I give their sale of distaffs to the devil.

To quell him comes Q B who limping frets
At the safe pass of trixy crackarets,
The boulter, the grand Cyclops' cousin those
Did massacre, whilst each one wip'd his nose
Few ingles in this fallow ground are bred,
But on a tanner's mill are winnowed
Run thither all of you th' alarms sound clear,
You shall have more than you had the last
  year

Short while thereafter was the bird of Jove
Resolv'd to speak, though dismal it should
  prove,
Yet was afraid when he saw them in ire,
They should o erthrow quite flat, down dead,
  th empire
He rather chus'd the fire from heaven to
  steal,
To boats where were red herrings put to sale,
Than to be calm 'gainst those who strive to
  brave us,
And to the Massorets fond words enslave us
[illegible]

Thou hast the Roman standard filch'd away,
Which they in rags of parchment did display

plyed,
That she had almost been bethwacked by it.
The bargain was, that, of that throat-full, she

Seven months thereafter lacking twenty two,
He, that of old did Carthage town undo,
Did bravely midst them all himself advance,
Requiring of them his inheritance,

But th' year will come, sign of a Turkish bow,
Five spindles yarn'd and three pot-bottoms too,
Wherein of a discourteous king the dock
Shall pepper'd be under an hermit's frock.
Ah! that for one she hypocrite you must
Permit so many acres to be lost!
Cease, cease, this vizard may become another,
Withdraw yourselves unto the serpent's brother

'Tis in times past that he who is shall reign
With his good friends in peace now and again
No rash nor heady prince shall then rule crave,

come
Then shall the breeding mares, that benumb'd were,
Like royal palfreys ride triumphant there

And thus continue shall from time to time,
Till Mars be fettered for an unknown crime;
Then shall one come, who others will surpass,
Delightful, pleasing, matchless, full of grace
Cheer up your hearts, approach to this repast,
All trusty friends of mine, for he's deceas'd
Who would not for a world return again
So highly shall time past be cry'd up then

He who was made of wax shall lodge each member
Close by the hinges of a block of timber
We then no more shall master, master, whoot
The swagger, who th' alarum bell holds out;
Could one seize on the dagger which he bears,
Heads would be free from tingling in the ears,
To baffle the whole storehouse of abuses,
And thus farewell Apollo and the Muses

CHAPTER 3

How Gargantua was carried eleven months in his Mother's Belly

GRANGOUSIER was a good fellow in his time, and notable jester, he loved to drink neat, as much as any man that then was in the world, and would willingly eat salt meat To this intent he was ordinarily well furnished with gammons of bacon, both of Westphalia, Mayence and Bayonne, with store of dried neat's tongues, plenty of links, chitterlings and puddings, in their season, together with salt beef and mustard, a good deal of hard rows of powdered mullet called botargos, great provision of sausages, not of Bolonia *(for he feared the Lombard Boccone), but of*

beast together, joyfully rubbing and frotting their bacon against one another, in so far, that at last she became great with child of a fair son, and went with him unto the eleventh month, for so long, yea longer, may a woman carry her great belly, especially when it is some masterpiece of nature, and a person predestinated to the performance, in his due time, of great exploits As Homer says, that the child, which Neptune begot upon the Nymph, was borne a whole year after the conception, that is in the twelfth month For, as Aulus Gellius saith, *lib* 3 ,this long time *was suitable to the majesty of Neptune, that*

world of the monsters and tyrants, wherewith it was opprest My masters, the ancient Pantagruelists, have confirmed that which I say, and withal declared it to be not only possible,

but also maintained the lawful birth and legitimation of the infant born of a woman in the eleventh month after the decease of her husband Hypocrates, *lib De Alimento* Plinius, *lib 7 cap 5* Plautus, in his *Cistellaria* Marcus Varro in his Satyre inscribed *The Testament*, alleging to this purpose the authority of Aristotle Censorinus, *lib De Die Natali* Arist *lib 7 cap 3* and 4 *De Natura Animalium* Gellius, *lib 3 cap 16* Servius, in his exposition upon this verse of Virgil's *Eclogues, Matri longa decem,*[1] &c and a thousand other fools, whose number hath been increased by the lawyers *ff de suis, et legit l intestato paragrapho fin* and *in Auth de restitut et ea quæ parit in xi mense*[2] Moreover upon these grounds they have foisted in their Robidilardick, or Lapiturolive law *Gallus ff de lib et posth l sept ff de stat hom*[3] and some other laws, which at this time I dare not name By means whereof the honest widows may without danger play at the close buttock game with might and main and as hard as they can for the space of the first two months after the decease of their husbands I pray you, my good lusty springal lads, if you find any of these females, that are worth the pains of untying the cod piece-point, get up, ride upon them and bring them to me for, if they happen within the third month to conceive, the child shall be heir to the deceased, if, before he died he had no other children, and the mother shall pass for an honest woman

When she is known to have conceived, thrust forward boldly, spare her not whatever betide you, seeing the paunch is full As Julia, the daughter of the Emperor Octavian, never prostituted herself to her belly-bumpers, but when she found herself with child, after the manner of ships that receive not their steersman, till they have their ballast and lading And if any blame them for this their ratiocinculation and reiterated lechery upon their pregnancy and big belliedness, seeing beasts, in the like exigent of their fulness, will never suffer the male-masculant to encroach them, their answer will be, that those are beasts, but they are women, very well skilled in the pretty vales, and small fees

bag, he must ring hard the spigot, and stop the bung hole

CHAPTER 4

How Gargamelle, being great with Gargantua, did eat a huge deal of tripes

THE occasion and manner how Gargamelle was brought to bed, and delivered of her child, was thus and, if you do not believe it, I wish your bum gut may fall out, and make an escapade Her bum gut, indeed, or fundament escaped her in an afternoon, on the

tened at the cratch in ox stalls, or in the fresh guimo meadows Guimo meadows are those, that for their fruitfulness may be mowed twice a year Of those fat beeves they had killed three hundred sixty seven thousand and fourteen, to be salted at Shrove-tide, that in the entering of the spring they might have plenty of powdered beef, wherewith to season their mouths at the beginning of their meals, and to taste their wine the better

They had abundance of tripes, as you have heard, and they were so delicious, that every one licked his fingers But as the devil would have it, for all men could do, there was no possibility to keep them long in that relish, for in a very short while they would have stunk, which had been an indecent thing It was therefore concluded, that they should be all of them gulched up, without

omitting the Coudray Monpensier, the Gue

great pleasure in their company, and commanded there should be no want, nor pinching for anything Nevertheless he bid his wife eat sparingly, because she was near her time, and that these tripes were no very commendable meat They would fain, said he, be at the chewing of ordure, that would eat the case wherein it was Notwithstanding these admonitions, she did eat sixteen quarters, two bushels, three pecks, and a pipkin full O the fair fecality, wherewith she swelled, by the ingrediency of such shitten stuff!

After dinner they all went out in a hurle, to the grove of the willows, where, on the green grass, to the sound of the merry flutes, and pleasant bagpipes, they danced so gal-

lantly, that it was a sweet and heavenly sport to see them so frolic

CHAPTER 5

How they chirped over their cups

THEN did they fall upon the chat of victuals and some belly furniture to be snatched at in the very same place Which purpose was no sooner mentioned but forthwith began flag ons to go, gammons to trot, goblets to fly, great bowls to ting glasses to ring Draw,

be gone? By my figgins godmother, I can not as yet enter in the humour of being mer ry, nor drink so currently as I would You have catch'd a cold, gammer? Yea forsooth, sir By the belly of Sanct Buff let us talk of our drink I never drink but at my hours, like the Pope's mule And I never drink but in my breviary, like a fair father guardian Which was first thirst or drinking? Thirst, for who in the time of innocence would have drunk without being athirst? Nay, sir it was drinking, for *privatio præsupponit habitum*[4] I am learned you see *Fœcundi calices quem non fecere disertum?*[5] We poor innocents drink but too much without thirst Not I truly who am a sinner, for I never drink without thirst, either present or future To prevent it as you know, I drink for the thirst to come I drink eternally This is to me an eternity of drinking and drinking of eternity Let us sing let us drink, and tune up our roundlays Where is my funnel? What, it seems I do not drink but by an attorney? Do you wet yourselves to dry or do you dry to wet you? Pish I understand not the rhetoric (theoric I should say), but I help myself somewhat by the practice Beast, enough! I sup I wet I humect I moisten my gullet, I drink, and all for fear of dying Drink always and you shall never die If I drink not, I am a ground dry, gravelled and spent I am stark dead without drink and my soul ready to fly into some marsh amongst frogs the soul never dwells in a dry place drought kills it. O you butlers, creators of new forms, make me of no drinker a drinker, perenity and everlastingness of sprinkling and bedewing me through these my parched and sinewy bowels He drinks in vain that feels not the pleasure of it This

could drink as well as I do, my creditors would not want for wine when they come to see me or, when they are to make any formal exhibition of their rights to what of me they can demand This hand of yours spoils your nose O how many other such will enter here

What difference is there between a bottle

lustily, and emptied their cans Well cacked, well sung! Come, let us drink will you send nothing to the river? Here is one going to wash the tripes I drink no more than a sponge I drink like a Templar Knight And I, *tanquam sponsus*[6] And I, *sicut terra sine aqua*[7] Give me a synonymon for a gammon of bacon It is the compulsory of drinkers it is a pully By a pully rope wine is let down into the cellar and by a gammon into the stomach Hey! now boys hither, some drink, some drink There is no trouble in it *Respice*

the air

Thus became Tom Toss pot rich, thus went in the tailor's stitch Thus did Bacchus conquer Inde, thus Philosophy Melinde A

forget me not, when it comes to my turn, and I will enter the election I have made of thee into the very register of my heart. Sup, Guil lot, and spare not there is somewhat in the pot I appeal from thirst and disclaim its jurisdiction Page sue out my appeal in form This remnant in the bottom of the glass must follow its leader I was wont heretofore to

tripes fit for our sport, and, in earnest, excellent godebillios of the dun ox (you know) with the black streak O, for God's sake, let us lash them soundly, yet thriftily Drink, or I will— No, no, drink, I beseech you Sparrows will not eat unless you bob them on the tail, nor can I drink if I be not fairly spoke to The concavities of my body are like another hell for their capacity *Lagonaedatera* There is not a corner, nor cuniburrow in all my

by the sound of flagons and bottles and cry aloud, that whoever hath lost his thirst come not hither to seek it Long clysters of drinking are to be voided without doors The great God made the planets and we make the platters neat I have the word of the gospel in my mouth *Sitio** The stone called Asbestos is not more unquenchable than the thirst of my paternity Appetite comes with eating,

upon you There I catch you I awake you Argus had a hundred eyes for his sight, a butler should have (like Briareus) a hundred hands wherewith to fill us wine indefatigably Hey now, lads, let us moisten ourselves, it will be time to dry hereafter White wine here wine, boys! Pour out all in the name of Lucifer, fill here, you, fill and fill (peascods on you) till it be full My tongue peels *Lans tringue* to thee countryman, I drink to thee, good fellow, comrade to thee, lusty, lively! Ha, la, la, that was drunk to some purpose,

science, it is a kind of taffatas wine, hin, hin, it is of one ear, well wrought, and of good wool Courage, comrade up thy heart, Billy! We will not be beasted at this bout, for I have got one trick *Ex hoc in hoc*[10] There is no enchantment, nor charm there, every one of you hath seen it My apprenticeship is out, I am a free man of this trade I am prester Macé, Prish, Brum! I should say, master *passé* O the drinkers, those that are a dry, O poor thirsty souls! Good page, my friend, fill me here some, and crown the wine, I pray thee *À la Cardinale! Natura abhorret vacuum*[11] Would you say that a fly could drink in this? This is after the fashion of Switzerland Clear off, neat, *supernaculum*[12] Come, therefore, blades, to this divine liquor, and celestial juice, swill it over heartily, and spare not! It is a decoction of nectar and ambrosia

CHAPTER 6

How Gargantua was born in a strange manner

WHILST they were on this discourse and pleasant tattle of drinking, Gargamelle began to be a little unwell in her lower parts, whereupon Grangousier arose from off the grass and fell to comfort her very honestly and kindly, suspecting that she was in travail, and told her, that it was best for her to sit down upon the grass under the willows, because she was likely very shortly to see young feet, and that therefore it was convenient she should pluck up her spirits, and take

ceeding joy would quickly remove that sorrow, in such sort that she should not so much as remember it. On with a sheep's courage, quoth he Dispatch this boy, and we will speedily fall to work for the making of another Ha! said she, so well as you speak at your own ease, you that are men! Well then, in the name of God, I'll do my best, seeing that you will have it so, but would to God that it were cut off from you! What, said Grangousier? Ha, said she, you are a good man indeed, you understand it well enough What, my member? said he By the goat's blood, if it please you, that shall be done instantly, cause bring hither a knife Alas, said she, the Lord forbid, and pray Jesus to forgive me! I did not say it from my heart, therefore let it alone, and do not do it neither *more nor less any kind of harm for my speaking* so to you But I am like to have work enough to do to day, and all for your member, yet God bless you and it

Courage, courage, said he, take you no

be so near to you, that, at the first whistling in your fist, I shall be with you forthwith A little while after she began to groan, lament, and cry Then suddenly came the midwives

from all quarters, who groping her below, found some pelodenes, which was a certain

the mollification of her straight entrail, which you call the bum gut, and that merely by eating of too many tripes, as we have showed you before Whereupon an old ugly trot in the company, who had the repute of an expert she physician, and was come from Brisepaille, near to Saint Genou, three score years before, made her so horrible a restrictive and binding medicine, and whereby all her larris, arse-pipes, and conduits were so oppilated, stopped, obstructed, and contracted, that you

Saint Martin's was puzzled with the like task, when with his teeth he had lengthened out the parchment whereon he wrote the tittle tattle of two young mangy whores By this inconvenience the cotyledons of her matrix were presently loosened, through which the child sprung up and leaped and so, entering into the hollow vein, did climb by the diaphragm even above her shoulders, where the vein divides itself into two, and from thence taking his way towards the left side issued forth at her left ear As soon as he was born, he cried not as other babes use to do, miez, miez miez, but with a high sturdy, and big voice shouted about, Some drink, some drink, some drink, as inviting all the world to drink with him The noise hereof was so extremely

truth of this strange nativity Though you believe it not, I care not much but an honest man, and of good judgment, believeth still what is told him, and that which he finds written

Is this beyond our law, or our faith, against reason or the Holy Scripture? For my part, I

lucock or impulregafize your spirits with these vain thoughts and idle conceits, for I tell you, it is not impossible with God and, if he pleased, all women henceforth should bring forth their children at the ear Was not Bacchus engendered out of the very thigh of Jupiter? Did not Roquetaillade come out of his mother's heel, and Crocmoush from the slipper of his nurse? Was not Minerva born of the brain, even through the ear of Jove? Adonis of the bark of a myrrh tree, and Castor and Pollux of the doupe of that egg which was laid and hatched by Leda? But you would wonder more, and with far greater amazement, if I should now present you with that chapter of Plinius, wherein he treateth of strange births, and contrary to nature, and yet am I not so impudent a liar as he was Read the seventh book of his *Natural History*, chap 3 and trouble not my head any more about this

CHAPTER 7

After what manner Gargantua had his name given him, and how he tippled, bibbed, and curried the can

The good man Grangousier, drinking and making merry with the rest, heard the horrible noise which his son had made as he entered into the light of this world, when he cried out, Some drink, some drink, some drink, whereupon he said in French *Que*

his father had spoke, in imitation, and at the example, of the ancient Hebrews, whereunto he condescended and his mother was very well pleased therewith In the mean while, to quiet the child, they gave him to drink *à tirelarigot*, that is, till his throat was like to crack with it, then was he carried to the font,

thirteen cows of the towns of Pautille and Brehemond, to furnish him with milk in or

gave him suck, and that she could draw out of her breasts one thousand four hundred two

oured a little of heresy Thus was he handled for one year and ten months, after which time, by the advice of physicians, they began to carry him, and then was made for him a fine little cart drawn with oxen, of the invention of Jan Denio, wherein they led him hither and thither with great joy, and he was worth the seeing, for he was a fine boy, had a burly physiognomy, and almost ten chins He cried very little, but beshit himself every

by his too much quaffing of the Septembral juice Yet without a cause did not he sup one

ter soever he kept, in bringing him some drink, he would be instantly pacified reseated in his own temper, in a good humour

glasses, on the bottles with their stopples, and on the pottle pots with their lids and covers, at the sound whereof he became gay, did leap for joy, would loll and rock himself in the cradle, then nod with his head, monocordising with his fingers, and barytonising with his tail

CHAPTER 8

How they apparelled Gargantua

Being of this age, his father ordained to have clothes made to him in his own livery, which was white and blue To work then went the tailors, and with great expedition were clothes made, cut, and sewed, according to the fashion that was then in request I find by the ancient records or pancarts, to be seen in the chamber of accounts, or Court of the Ex-

for the gussets, in manner of cushions, which they put under his arm pits. His shirt was not gathered nor plaited, for the plaiting of shirts was not found out, till the seamstresses (when the point of their needles was broken) began to work and occupy with the tail There were taken up for his doublet, eight hundred and thirteen ells of white satin, and for his points fifteen hundred and nine dogs' skins and a half Then was it that men began to tie their breeches to their doublets, and not their doublets to their breeches for it is against nature, as hath most amply been showed by Ockam upon the exponibles of Master Hautechaussade

For his breeches were taken up eleven hundred and five ells and a third of white broad cloth They were cut in the form of pillars, chamfered, channelled, and pinked behind, that they might not overheat his reins and were, within the panes, puffed out with the lining of as much blue damask as was needful, and remark, that he had very good *leg harness, proportionable to the rest of his* stature

For his codpiece were used sixteen ells and a quarter of the same cloth, and it was fashioned on the top like unto a triumphant arch most gallantly fastened with two enamelled clasps in each of which was set a great emerald, as big as an orange, for, as says Orpheus, *lib De Lapidibus,* and Plinius, *libro ultimo,* it hath an erective virtue and comfort and comfortative of the natural member The ex-

embroidery of the small needle-work pearl, and the curiously interlaced knots, by the goldsmith's art set out and trimmed with rich diamonds, precious rubies, fine torquoises costly emeralds, and Persian pearls, you would have compared it to a fair Cornucopia, or horn of abundance, such as you see in antiques, or as Rhea gave to the two nymphs, Amalthea and Ida, the nurses of Jupiter

And, like to that horn of abundance, it was

made, Of the Dignity of Codpieces One thing I will tell you, that, as it was both long and large, so was it well furnished and victu-

alled within, nothing like unto the hypocritical codpieces of some fond wooers, and wench-courters, which are stuffed only with wind, to the great prejudice of the female sex.

For his shoes were taken up four hundred [illegible] ere [illegible] in [illegible] em [illegible] of brown cows, shapen like the tail of a keeling

For his coat were taken up eighteen hun- [illegible]

His girdle was made of three hundred ells and a half of silken serge, half white and half blue, if I mistake it not His sword was not of Valentia, nor his dagger of Saragossa, for his father could not endure these *hidalgos borrachos maranisados como diablos* but he had a fair sword made of wood, and the dagger of boiled leather, as well painted and gilded as any man could wish

His purse was made of the cod of an ele- [illegible]

pearled, that by true perspective issued thence an unnamed colour, like that you see in the necks of turtle doves or turkey-cocks, which wonderfully rejoiced the eyes of the beholders For his bonnet or cap were taken up three hundred two ells and a quarter of white velvet, and the form thereof was wide and round, of the bigness of his head, for his father said, that the caps of the Marrabaise fashion, made like the cover of a pasty, would one time or other bring a mischief on those that wore them For his plume, he wore a fair great blue feather, plucked from an Onocrontal of the country of Hircania the wild, very prettily hanging down over his right ear For the jewel or broach which in his cap he carried, he had in a cake of gold, weighing three score and eight marks, a fair piece enamelled, wherein was pourtrayed a man's body with two heads, looking towards one another, four arms, four feet, two arses, such as Plato, *in Symposio*, says was the mystical beginning of man's nature, and about it was written in Ionic letters, 'Αγαπη οὐ ζητει τα ἑαυτης, or rather 'Ανὴρ καὶ γυνὴ ζυγάδα ἄνθρωπος ἰδιαίτατα that is *Vir et Mulier junction propusime homo* [14]

To wear about his neck, he had a golden chain, weighing twenty-five thousand and sixty three marks of gold, the links thereof being made after the manner of great berries, amongst which were set in work green jaspers, engraven, and cut dragon-like, all environed with beams and sparks, as King Nicepsos of old was wont to wear them and it [illegible]

the appointment of the Cabalists of Sanlouand As for the rings which his father would have him to wear, to renew the ancient mark [illegible]

ever was seen, so that the steel did not crash against the gold, nor the silver crush the cop- [illegible]

made spireways, wherein was set a perfect baleu ruby, a pointed diamond, and a Physon emerald, of an inestimable value For Hans Carvel, the King of Melinda's jeweller, esteemed them at the rate of three score nine millions eight hundred ninety four thousand and eighteen French crowns of Berry, and at so much did the Foucres of Augsburg prize them

CHAPTER 9

The Colours and Liveries of Gargantua

GARGANTUA's colours were white and blue, as I have showed you before, by which his father would give us to understand, that his son to him was a heavenly joy, for the white did signify gladness, pleasure, delight, and rejoicing and the blue, celestial things I know well enough, that, in reading this, you laugh at the old drinker, and [illegible]

gerous,), answer me, if it please you, for no other compulsory way of arguing will I use towards you, or any else, only now and then I will mention a word or two of my bottle

try book say you, sold by the hawking ped lars and ballad mongers, entitled *The Blazon of Colours* Who made it? Whoever it was, he was wise in that he did not set his name to it But, besides, I know not what I should rather admire in him, his presumption or his sottishness His presumption and overweening for that he should without reason, without cause, or without any appearance of truth, have *dared to prescribe, by his private authority,* what things should be denotated and signified by the colour which is the custom of tyrants, who will have their will to bear sway instead of equity, and not of the wise and learned, who, with the evidence of reason, satisfy their readers His sottishness and want of spirit, in that he thought, that without any other demonstration or sufficient argument, the world would be pleased to make his blockish and ridiculous impositions the rule of their devices In effect, according to the proverb, "To a shitten tail fails never ordure," he hath found, it seems, some simple ninny in

their gloves, fringed the curtains and valances of their beds, painted their ensigns, composed songs, and, which is worse, played many deceitful jugglings, and unworthy base tricks undiscoveredly, amongst the very chaste matrons In the like darkness and mist of

ancholy, a horned moon or crescent, to show the increasing or rising of one's fortune, a bench rotten and broken, to signify bankrupt, *non* and a corslet for *non dur habit* (otherwise *non durabit,* it shall not last), *un lit sans ciel,* that is, a bed without a tester, for *un licentié,* a graduated person, as, bachelor in divinity, or utter barrister-at law, which are equivocals so absurd and witless, so barbarous and clownish, that a fox's tail should be fashioned to the neck piece of, and a vizard made of a cow's turd given to, every one that henceforth should offer, after the restitution of learning, to make use of any such fopperies in France

By the same reasons (if reasons I should call them, and not ravings rather, and idle triflings about words) might I cause paint a pannier, to signify that I am in pain—a mustard pot, that my heart tarries much for it—one pissing upwards for a bishop—the bottom of a pair of breeches for a vessel full of farthings—a codpiece for the office of the clerks *of the sentences, decrees or judgments, or* rather, (as the English bears it,) for the tail of a cod fish—and a dog's turd, for the dainty turret, wherein lies the heart of my sweet heart

Far otherwise did heretofore the sages of Egypt, when they wrote by letters, which they called Hieroglyphics, which none understood who were not skilled in the virtue, property and nature of the things represented by them Of which Orus Apollo hath in Greek composed two books, and Polyphilus, in his *Dream of Love,* set down more In France you have a taste of them in the device or impresa of my Lord Admiral which was carried before that time by Octavian Augustus But my little skiff along these unpleasant gulfs and shoals will sail no further, therefore must I return to the port from whence I came Yet

approved of, by and from all antiquity, with, and how many colours there are in nature, and what may be signified by every one of them, if God save the mould of my cap, which is my best wine pot, as my grandam said

CHAPTER 10

Of that which is signified by the colours white and blue

THE white therefore signifieth joy, solace, and gladness, and that not at random, but upon

just and very good grounds which you may

Aristotle saith, that, supposing two things contrary in their kind, as good and evil, virtue and vice, heat and cold, white and black, pleasure and pain, joy and grief,—and so of others,—if you couple them in such manner, that the contrary of one kind may agree in reason with the contrary of the other, it must follow by consequence, that the other contrary must answer to the remnant opposite to that wherewith it is conferred As for example, virtue and vice are contrary in one kind, so are good and evil If one of the contraries of the first kind be consonant to one of those of the second, as virtue and goodness, for it is clear that virtue is good, so shall the other two contraries, which are evil and vice, have the same connexion, for vice is evil

This logical rule being understood, take these two contraries, joy and sadness, then these other two, white and black, for they are physically contrary If so be, then, that

the universal consent of the world received which philosophers call *Jus Gentium*, the Law of Nations, or an uncontrollable right of force in all countries whatsoever For you know well enough, that all people and all languages and nations, except the ancient Syracusans, and certain Argives, who had

which every man may by himself very suddenly comprehend, without the instruction of any, and this we call the law of nature By virtue of the same natural instinct, we know that by white all the world hath understood joy, gladness, mirth, pleasure, and delight In former times, the Thracians and Grecians did mark their good, propitious, and fortunate days with white stones, and their sad, dismal, and unfortunate ones with black. Is not the night mournful, sad, and melancholy? It is

gelical testimony I hope will content you In *Matth* 17, it is said, that at the transfiguration of our Lord, *Vestimenta ejus facta sunt*

had never a tooth in her head, was wont to say, *Bona lux* [15] And *Tobit, chap* 5 after he had lost his sight, when Raphael saluted him, answered, what joy can I have, that do not see the light of heaven? In that colour did the angels testify the joy of the whole world, at the resurrection of our Saviour, *John* 20, and at his Ascension, *Acts* I With the like colour of vesture did St John the Evangelist, *Apoc* 4 7, see the faithful clothed in the heavenly and blessed Jerusalem

Read the ancient, both Greek and Latin,

that was seen there You shall likewise find in those stories, that when any man, after he had vanquished his enemies, was, by a decree of the senate, to enter into Rome triumphantly he usually rode in a chariot drawn by white horses which, in the Ovatian Tri

his army, unto whose lot befel the white beans, to spend the whole day in mirth, pleasure and ease, whilst the rest were a-fighting A thousand other examples and places could I allege to this purpose, but that it is not here where I should do it

all beasts dreads and feareth only a white cock? For, as Proclus saith, *libro De Sacrificio et Magia*, it is because the presence, or the virtue of the sun which is the organ and promptuary of all terrestrial and siderial

have been often seen in the shape of lion which, at the sight of a white cock, have

ently vanished This is the cause why *Galli* (so are the Frenchmen called, because they are naturally as white as milk which the Greeks call *Gala*) do willingly wear in their caps white feathers, for by nature they are of

Flower de luce, or Lily

If you demand, how, by white, nature

according to the opinion of Aristotle in his problems and perspective treatises as you may likewise perceive by experience when you pass over mountains covered with snow, how you will complain that you cannot see well, as Xenophon writes to have happened to his men, and as Galen very largely declareth *lib* 10 *De Usu Partium* just so the heart with excessive joy is inwardly dilated and suffereth a manifest resolution of the vital spirits which may go so far on, that it may thereby be deprived of its nourishment and by consequence of life itself, by this pericharie or extremity of gladness, as Galen saith *lib* 12, *Method lib* 5 *de Locis Affectis* and *lib* 2, *De Symptomatum Causis* And as it hath come to pass in former times witness Marcus Tullius *lib* 1 *Quæst Tuscul* Verrius, Aristotle Titus Livius, in his relation of the battle of Cannæ, Plinius, *lib* 7 *cap* 32 and 34 A Gellius *lib* 3 *c* 15, and many oth

as Avicen speaketh, in 2 *canon et lib De Vi rib Cordis*, of the saffron, that it doth so re-

and that for a cause But what? It seems I am entered further into this point than I intended at the first Here therefore, will I strike sail, referring the rest to that book of mine which handleth this matter to the full Meanwhile in a word I will tell you

pleasure

CHAPTER 11

Of the youthful age of Gargantua

GARGANTUA, from three years upwards unto five, was brought up and instructed in all convenient discipline, by the commandment of his father, and spent that time like the other little children of the country, that is, in drink-

and sullied his nose with filth, he blotted and smutched his face with any kind of scurvy stuff he trod down his shoes in the heel, at the flies he did often times yawn, and ran very heartily after the butterflies, the empire whereof belonged to his father He pissed in his shoes, shit in his shirt, and wiped his nose on his sleeve he did let his snot and snivel fall in his pottage, and dabbled, paddled and slobbered every where, he would drink in his slipper and ordinarily rub his belly against a pannier He sharpened his teeth with a top washed his hands with his broth, and combed his head with a bowl He would sit down betwixt two stools, and his arse to the ground would cover himself with a wet sack, and drink in eating of his soup He did eat his

against the sun and hide himself in the water for fear of rain He would strike out of the cold iron, be often in the dumps, and frig and wriggle it He would flay the fox, say the ape's pater noster, return to his sheep, and turn the hogs to the hay He would beat the dogs before the lion put the plough before the oxen and claw where it did not itch He would pump one to draw somewhat out of him by griping all would hold fast nothing and always eat his white bread first He shoed the geese, tickled himself to make himself laugh, and was cook ruffin in the kitchen made a mock at the gods would cause sing

scrape paper, blur parchment, then run away as hard as he could He would pull at the kid's leather, or vomit up his dinner, then reckon without his host He would beat the bushes without catching the birds, thought the moon was made of green cheese, and that

bladders are lanterns Out of one sack he would take two moultures or fees for grinding, would act the ass's part to get some bran and of his fist would make a mallet He took the cranes at the first leap, and would have the mail-coats to be made link after link He always looked a gift horse in the mouth, leaped from the cock to the ass, and put one ripe between two green By robbing Peter he paid Paul, he kept the moon from the wolves, and hoped to catch larks if ever the heavens should fall He did make of necessity virtue, of such bread such pottage, and cared as little for the peeled as for the shaven Every morning he did cast up his gorge, and his father's little dogs eat out of the dish with him, and he with them He would bite their ears, and they would scratch his nose, he would blow in their arses, and they would lick his chaps

But hearken, good fellows, the spigot ill betake you, and whirl round your brains, if

them to keep them going, for he had already begun to exercise the tools, and put his codpiece in practice Which codpiece, or braguette, his governesses did every day deck up and adorn with fair nosegays, curious rubies, sweet flowers, and fine silken tufts, and very

magdaleon, which is a hard rolled up salve spread upon leather Then did they burst out in laughing, when they saw it lift up its ears, as if the sport had liked them One of them would call it her pillicock, her fiddle diddle, her staff of love, her tickle gizzard, her gentle titler Another, her sugar-plum, her kingo, her old rowley, her touch trap, her flap dowdle Another again, her branch of coral, her placket-racket, her Cyprian sceptre, her titbit, her bob-lady And some of the other women would give these names my Roger, my cockatoo, my nimble wimble, bush beater, claw buttock, eves dropper, pick lock, pioneer, bully ruffin smell-smock, trouble gusset, my lusty live sausage my crimson chitterlin, rump splitter shove devil, down right to it, stiff and stout, in and to, at her again, my coney-borrow ferret, wily be guiley, my pretty rogue It belongs to me, said one It is mine, said the other What, quoth a third, shall I have no share in it? By my faith, I will cut it then Ha, to cut it, said the other, would hurt him Madam, do you cut little children's things? Were his cut off, he would be then *Monsieur sans queue*, the curtailed master And that he might play and sport himself after the manner of the other little children of the country, they made him a fair weather whirl jack, of the wings of the windmill of Myrebalais

CHAPTER 12

Of Gargantua's Wooden Horses

a time to pace, trot, rack, gallop, amble, to play the hobby, the hackney gelding go the gate of the camel, and of the wild ass He made him also change his colour of hair, as the Monks of Coultibo (according to the variety of their holidays) use to do their clothes, from bay brown, to sorrel, daple-grey mouse dun, deer-colour, roan, cow-colour, gin gioline, skued colour, piebald, and the colour of the savage elk

Himself of a huge big post made a hunting nag, and another for daily service of the beam of a wine-press and of a great oak made up a mule, with a foot-cloth, for his chamber Besides this, he had ten or twelve spare horses, and seven horses for post, and all these were lodged in his own chamber, close by his bed side One day the Lord of Breadinbag came to visit his father in great bravery, and with a gallant train and at the same time, to see him, came likewise the Duke of Freemeale, and the Earl of Wetgullet The house truly for so many guests at once was somewhat narrow, but especially the stables, whereupon the steward and harbinger of the said Lord Breadinbag to know if there were any other empty stable in the house, came to Gargantua, a little young lad, and secretly asked him where the stables of the great horses were, thinking that children would be ready to tell all Then he led them up along the stairs of the castle passing by the second hall unto a broad great gallery, by which they entered into a large tower, and as they were going up at another pair of stairs, said the harbinger to the steward,— This child deceives us, for the stables are

never on the top of the house You may be mistaken, said the steward, for I know some places at Lyons, at the Basmette, at Chaisnon, and elsewhere, which have their stables at the very tops of the houses, so it may be, that behind the house there is a way to come to this ascent But I will question with him fur-

most come to it, we have but three stairs to

lever I will bestow upon you, said he, this Frizeland horse, I had him from Francfort,

not here above three days Judge you now, whether they had most cause, either to hide their heads for shame, or to laugh at the jest As they were going down again thus amazed, he asked them, will you have a whimwham? What is that, said they? It is, said he, five turds to make you a muzzle To-day, said the steward, though we happen to be roasted, we shall not be burnt, for we are pretty well quipped and larded in my opinion O my jolly dapper boy, thou has given us a gudgeon, I hope to see thee pope before I die I think so, said he, myself, and then shall you be a puppy, and this gentle popinjay a perfect pipelard, that is, dissembler Well, well, said the harbinger But, said Gargantua, guess how many stitches there are in my mother's smock Sixteen, quoth the harbinger You do not speak Gospel, said Gargantua, for there is sent before, and sent behind, and you did reckon them ill, considering the two under holes When, said the harbinger? Even then said Gargantua, when they made a shovel of your nose to take up a quarter of dirt, and of your throat a funnel, wherewith to put it into another vessel, because the bottom of the old

which you come out with, and so fresh in your mouth, that it had need to be salted

Thus going down in great haste, under the arch of the stairs they let fall the great lever, which he had put upon their backs, whereupon Gargantua said, what a devill you are, it seems, but bad horsemen, that suffer your bilder to fail you, when you need him most. If you were to go from hence to Cahusac, whether had you rather ride on a gosling, or lead a sow in a leash? I had rather drink, said the harbinger With this they entered into the lower hall, where the company was, and relating to them this new story, they made them laugh like a swarm of flies

CHAPTER 13

How Gargantua's wonderful understanding became known to his Father Grangousier, by the invention of a torchecul or wipebreech

About the end of the fifth year, Grangousier, returning from the conquest of the Canarians, went by the way to see his son Gargantua There was he filled with joy, as such a father might be at the sight of such a child of his and whilst he kissed and embraced him, he asked many childish questions of him about divers matters, and drank very freely with him and with his governesses, of whom in great earnest he asked, amongst other things, whether they had been careful to keep him clean and sweet? To this Gargantua answered, that he had taken such a course for that himself, that in all the country there was not to be found a cleanlier boy than he How is that, said Grangousier? I have, answered Gargantua, by a long and curious experience, found out a means to wipe my bum, the most lordly, the most excellent, and the most convenient that ever was seen What is that, said

voluptuous and pleasant to my fundament Another time with one of their hoods and in like manner that was comfortable At another time with a lady's neckerchief, and after that I wiped me with some earpieces of hers made of crimson satin, but there was such a num-

Afterwards, in dunging behind a bush, I found a March-cat, and with it I wiped my breech, but her claws where so sharp that they scratched and exulcerated all my perinee Of this I recovered the next morning thereafter, by wiping myself with my mother's gloves, of a most excellent perfume and scent of the Arabian Benin After that I

curtains, with a cushion, with arras hangings, with a green carpet, with a table cloth, with a napkin, with a handkerchief, with a combing cloth, in all which I found more pleasure than do the mangy dogs when you rub them

with hay with straw, with thatch rushes, with flax, with wool, with paper, but,

> Who his foul tail with paper wipes
> Shall at his ballocks leave some chips

What, said Grangousier, my little rogue, hast thou been at the pot, that thou dost rhyme already? Yes, yes, my lord the king answered Gargantua I can rhyme gallantly, and rhyme till I become hoarse with rheum Hark, what the privy says to the skiters

> Shittard
> Squittard
> Crakard
> Turdous,
> Thy bung
> Hath flung
> Some dung
> On us
> Filthard
> Cackard
> Stinkard,
> St Anthony's fire seize on thy toane,
> If thy
> Dirty
> Dounby
> Thou do not wipe, ere
> thou be gone

Will you have any more of it? Yes, yes, answered Grangousier Then said Gargantua,

A Roundelay

> In shitting yesterday I did know
> The sess I to my arse did owe
> The smell was such came from that slunk
> That I was with it all bestunk
> O had but then some brave Signor
> Brought her to me I waited for,
> In shitting!
> I would have cleft her water-gap,
> And join'd it close to my flip flap,
> Whilst she had with her fingers guarded
> My foul nockandrow, all bemerded
> In shitting

Now say that I can do nothing! By the Merdi, they are not of my making, but I heard them of this good old grandam that you see here, and ever since have retained them in the budget of my memory

Let us return to our purpose, said Gran-

blank and gravel you in this matter, and put you to a non plus? Yes truly, said Grangousier

There is no need of wiping one's tail, said Gargantua, but when it is foul, foul it cannot

very shortly proceed doctor in the jovial quirks of gay learning and that, by G—, for thou hast more wit than age Now, I prythee, go on in this torcheculatife, or wipebummatory discourse, and by my beard, I swear, for one puncheon, thou shalt have threescore pipes, I mean of the good Breton wine, not that which grows in Britain, but in the good country of Verron Afterwards I

never on the top of the house. You may be mistaken, said the steward, for I know some places at Lyons, at the Basmette, at Chaisnon, and elsewhere, which have their stables at the very tops of the houses, so it may be, that behind the house there is a way to come to this ascent But I will question with him fur- [illegible]

most come to it, we have but three stairs to [illegible]

Frizeland horse, I had him from Francfort, [illegible]

not here above three days Judge you now, whether they had most cause, either to hide their heads for shame, or to laugh at the jest As they were going down again thus amazed, he asked them, will you have a whimwham? What is that, said they? It is, said he, five turds to make you a muzzle To-day, said the steward, though we happen to be roasted, we shall not be burnt, for we are pretty well [illegible]

py, and this gentle popinjay a perfect pipe-lard, that is, dissembler Well, well, said the harbinger But, said Gargantua, guess how many stitches there are in my mother's smock. Sixteen, quoth the harbinger. You do not speak Gospel, said Gargantua, for there is sent before, and sent behind, and you did [illegible]

your throat a funnel, wherewith to put it into another vessel, because the bottom of the old [illegible]

which you come out with, and so fresh in your mouth, that it had need to be salted.

[illegible]

bilder to fail you, when you need him most. If you were to go from hence to Cahusac, whether had you rather ride on a gosling, or lead a sow in a leash? I had rather drink, said the harbinger With this they entered into the lower hall, where the company was, and relating to them this new story, they made them laugh like a swarm of flies

CHAPTER 13

How Gargantua's wonderful understanding became known to his Father Grangousier, by the invention of a torchecul or wipe-breech

[illegible]

might be at the sight of such a child of his and whilst he kissed and embraced him, he asked many childish questions of him about divers matters, and drank very freely with him and with his governesses, of whom in great earnest he asked, amongst other things, whether they had been careful to keep him clean and sweet? To this Gargantua answered, that he had taken such a course for that himself, that in all the country there was not to be found a cleanlier boy than he How is that, said Grangousier? I have, answered Gargantua, by a long and curious experience, found out a means to wipe my bum, the most lordly, the most excellent, and the most convenient that ever was seen. What is that, said [illegible]

voluptuous and pleasant to my fundament. Another time with one of their hoods, and in like manner that was comfortable At another time with a lady's neckerchief, and after that I wiped me with some earpieces of hers made of crimson satin, but there was such a num- [illegible]

gut of the goldsmith that made them, and of her that wore them! This hurt I cured by wiping myself with a page's cap, garnished with a feather after the Switzers' fashion

Afterwards, in dunging behind a bush, I found a March-cat, and with it I wiped my breech, but her claws where so sharp that they scratched and exulcerated all my perinee Of this I recovered the next morning thereafter, by wiping myself with my mother's gloves, of a most excellent perfume and scent of the Arabian Benin After that I wiped me with sage, with fennel, with anet, with marjorum, with roses, with gourd-leaves, with beets, with colewort, with leaves of the vine-tree, with mallows, wool-blade, which is a tail scarlet, with lettuce and with spinage leaves All this did very great good to my leg. Then with mercury, with pursly, with nettles, with comfrey, but that gave me the bloody flux of Lombardy, which I healed by wiping me with my braguette Then I wiped my tail in the sheets, in the coverlet, in the curtains, with a cushion, with arras hangings, a green carpet, with a table cloth, with a napkin, with a handkerchief, with a combing cloth, in all which I found more pleasure than do the mangy dogs when you rub them Yea, but, said Grangousier, which torchecul did you find to be the best? I was coming to it, said Gargantua, and by and by shall you hear the *tu autem*,[17] and know the whole mystery and knot of the matter I wiped myself with hay, with straw, with thatch rushes, with flax, with wool, with paper, but,

Who his foul tail with paper wipes,
Shall at his ballocks leave some chips

What, said Grangousier, my little rogue, hast thou been at the pot, that thou dost rhyme already? Yes, yes, my lord the king answered Gargantua, I can rhyme gallantly, and rhyme till I become hoarse with rheum Hark, what the privy says to the skiters

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And join'd it close to my flip flap,
Whilst she had with her fingers guarded
My foul nockandrow, all bemerded
In shitting

Now say that I can do nothing! By the Merde, they are not of my making, but I heard them of this good old grandam, that you see here, and ever since have retained them in the budget of my memory

Let us return to our purpose, said Grangousier What, said Gargantua, to skate? No, said Grangousier, but to wipe our tails But, said Gargantua, will not you be content to pay a puncheon of Breton wine, if I do not blank and gravel you in this matter, and put you to a non plus? Yes truly, said Grangousier

There is no need of wiping one's tail, said Gargantua, but when it is foul foul it cannot be, unless one have been a skating, skite then we must, before we wipe our tails O my pretty little waggish boy, said Grangousier, what an excellent wit thou hast? I will make thee very shortly proceed doctor in the jovial quirks of gay learning and that, by G—, for thou hast more wit than age Now, I prythee, go on in this torcheculatife, or wipebummatory discourse, and by my beard, I swear, for one puncheon, thou shalt have threescore pipes, I mean of the good Breton wine, not that which grows in Britain, but in the good country of Verron Afterwards I wiped my bum, said Gargantua, with a kerchief, with a pillow, with a pantoufle, with a pouch, with a pannier, but that was a wicked

and unpleasant torchecul, then with a hat. Of hats, note, that some are shorn, and others shaggy, some velveted, others covered with taffities, and others with satin The best of all these is the shaggy hat, for it makes a very neat abstersion of the fecal matter

Afterwards I wiped my tail with a hen, with a cock, with a pullet, with a calf's skin,

clude, I say and maintain, that of all torcheculs, arsewisps, bumfodders, tail napkins, bung hole cleansers, and wipe breeches, there is none in the world comparable to the neck of a goose, that is well downed, if you hold her neck betwixt your legs And believe me therein upon mine honour, for you will thereby feel in your knuckle a most wonderful pleasure, both in regard of the softness of the said down, and of the temperate heat of the goose, which is easily communicated to

felicity of the heroes and demigods in the Elysian fields consisteth either in their Asphodele, Ambrosia, or Nectar, as our old women

CHAPTER 14

How Gargantua was taught Latin by a Sophister

The good man Grangousier having heard this discourse, was ravished with admiration, con-

ful managing of a horse, for his horse Bucephalus was so fierce and unruly, that none

the fury of the horse proceeded merely from the fear he had of his own shadow, whereupon getting on his back, he run him against the sun, so that the shadow fell behind, and by

who at that time was highly renowned above all the philosophers of Greece After the same manner I tell you, that by this only discourse, which now I have here had before you with my son Gargantua, I know that his under-

commit him to some learned man, to have him indoctrinated according to his capacity, and will spare no cost Presently they appointed him a great sophister-doctor, called Master Tubal Holophernes, who taught him his A B C so well, that he could say it by heart backwards, and about this he was five years and three months Then read he to him Donat, le Facet, Theodolet, and Alanus *in Parabolis* About this he was thirteen years, six months, and two weeks But you must remark, that in the meantime he did learn to write in Gothic characters, and that he wrote

sand quintals, (that is seven hundred thou-

of merchant ware After that he read unto him the book, *De Modis Significandi*, with the commentaries of Hurtbise, of Fasquin, of Tropdieux, of Gaulhaut, of John Calf, of Billonio, of Berlinguandus, and a rabble of others, and herein he spent more than eighteen years and eleven months, and was so well versed in it, that, to try masteries in school disputes with his condisciples, he would recite it by heart backwards, and did sometimes prove on his finger ends to his mother, *quod de modis significandi non erat scientia* [18] Then did he read to him the compost, for knowing the age of the moon, the seasons of the year, and tides of the sea, on which he spent sixteen years and two months, and that justly at the time that his said Preceptor died of the French pox, which was in the year one thousand four hundred and twenty Afterwards he got an old coughing fellow to teach him,

named Master Jobelin Bridé, or muzzled dolt, who read unto him Hugutio, Hebrard's *Grecisme*, the *Doctrinal*, the *Parts*, the *Quid est*, the *Supplementum*, Marmotret, *De Moribus in mensa servandis*, Seneca *De Quatuor Virtutibus Cardinalibus*, Passavantus *cum Commento*, and *Dormi Securè*,[12] for the holidays, and some other of such like mealy stuff, by reading whereof he became as wise as any we ever since baked in an oven.

CHAPTER 15

How Gargantua was put under other Schoolmasters

At the last his father perceived, that indeed he studied hard, and that, although he spent all his time in it, he did nevertheless profit nothing, but which is worse, grew thereby foolish, simple, doted and blockish, whereof making a heavy regret to Don Philip of Marays, Viceroy or depute King of Papeligosse, he found that it were better for him to learn nothing at all, than to be taught such like books, under such schoolmasters, because their knowledge was nothing but brutishness, and their wisdom but blunt foppish toys, serving only to bastardise good and noble spirits, and to corrupt all the flower of youth That it is so, take said he, any young boy of this time, who hath only studied two years, if he have not a better judgment, a better discourse, and that expressed in better terms than your son with a completer carriage and civility to all manner of persons, account me for ever hereafter a very clounch, and bacon slicer of Brene This pleased Grangousier very well, and he commanded that it should be done At night at supper, the said Des Marays brought in a young page of his, of Ville-gouges, called Eudemon, so neat, so trim, so handsome in his apparel, so spruce, with his hair in so good order, and so sweet and comely in his behaviour, that he had the resemblance of a little angel more than of a human creature Then he said to Grangousier, do you see this young boy? He is not as yet full twelve years old. Let us try, if it please you, what difference there is betwixt the knowledge of the doting Mateologians of old time, and the young lads that are now The trial pleased Grangousier, and he commanded the page to begin Then Eudemon, asking leave of the Viceroy his master so to do, with his cap in his hand, a clear and open countenance, beautiful and ruddy lips, his eyes steady, and his looks fixed upon Gargantua, with a youthful modesty, standing up straight on his feet, began very gracefully to commend him, first, for his virtue and good manners, secondly, for his knowledge, thirdly, for his nobility, fourthly, for his bodily accomplishments, and, in the fifth place, most sweetly exhorted him to reverence his father with all due observancy, who was so careful to have him well brought up In the end he prayed him, that he would vouchsafe to admit of him amongst the least of his servants, for other favour at that time desired he none of heaven, but that he might do him some grateful and acceptable service All this was by him delivered with such proper gestures, such distinct pronunciation, so pleasant a delivery, in such exquisite fine terms, and so good Latin, that he seemed rather a Gracchus, a Cicero, an Æmilius of the time past, than a youth of this age But all the countenance that Gargantua kept was, that he fell to crying like a cow, and cast down his face, hiding it with his cap, nor could they possibly draw one word from him, no more than a fart from a dead ass Whereat his father was so grievously vexed that he would have killed Master Jobelin, but the said Des Marays withheld him from it by fair persuasions so that at length he pacified his wrath Then Grangousier commanded he should be paid his wages, that they should whittle him up soundly, like a sophister, with good drink, and then give him leave to go to all the devils in hell At least said he, to-day shall it not cost his host much, if by chance he should die as drunk as an Englishman Master Jobelin being gone out of the house, Grangousier consulted with the Viceroy what schoolmaster they should choose for him, and it was betwixt them resolved that Ponocrates, the tutor of Eudemon, should have the charge and that they should go altogether to Paris, to know what was the study of the young men of France at that time

CHAPTER 16

How Gargantua was sent to Paris, and of the huge Great Mare that he rode on, how she destroyed the Ox Flies of the Beauce

In the same season Fayoles, the fourth King of Numidia, sent out of the country of Africa to Grangousier, the most hideous great mare that ever was seen, and of the strangest form, for you know well enough how it is said, that

Africa always is productive of some new [illegible]

with a little mixture of daple grey spots, but above all she had a horrible tail, for it was little more or less, than every whit as great as the steeple-pillar of St Mark, besides Langes and squared as that is, with tuffs, and ennicroches or hair-plaits wrought within one another, no otherwise than as the beards are upon the ears of corn

If you wonder at this, wonder rather at the tails of the Scythian rams, which weighed above thirty pounds each, and of the Surian sheep who need, if Tenaud say true, a little cart at their heels to bear up their tail, it is so long and heavy You female lechers in the plain countries have no such tails And she was brought by sea in three carricks and a [illegible]

well He will in times coming be a great scholar If it were not, my masters, for the beasts, we should live like clerks The next morning, after they drunk, you must understand, they took their journey, Gargantua, his pedagogue Ponocrates, and his train, and with them Eudemon the young page And because the weather was fair and temperate, his father caused to be made for him a pair of dun boots, Babin calls them buskins Thus did they merrily pass their time in travelling on their high way, always making good cheer, and were very pleasant till they came a little above Orleans, in which place there was a forest of five and thirty leagues long, and *seventeen in breadth, or thereabouts* This forest was most horribly fertile and copious in dorflies, hornets, and wasps, so that it was a [illegible]

by a trick whereof they had no suspicion For as soon as ever they were entered into the said forest, and that the wasps had given the assault, she drew out and unsheathed her tail, and therewith skirmishing did so sweep [illegible]

der, and felled every where the wood with as much ease, as the mower doth the grass, in such sort that never since hath there been there, neither wood, nor dorflies· for all the *country was thereby reduced to a plain* champagne field. Which Gargantua took great pleasure to behold, and said to his company no more but thus, *"Je trouve beau ce,"* I find this pretty, whereupon that country hath been ever since that time called Beauce But all the breakfast the mare got that day, was [illegible]

Gargantua refreshed himself two or three [illegible]

there

CHAPTER 17

How Gargantua paid his welcome to the Parisians, and how he took away the great Bells of Our Lady's Church

Some few days after that they had refreshed themselves, he went to see the city, and was beheld of every body there with great admiration, for the people of Paris are so sottish, so badot, so foolish and fond by nature, that a juggler, a carrier of indulgences, a sumpter-horse, or mule with cymbals, or tinkling bells, a blind fiddler in the middle of a cross lane, shall draw a greater confluence of people together, than an Evangelical preacher And they pressed so hard upon him, that he was constrained to rest himself upon the towers of Our Lady's Church At which place, seeing so many about him, he said with a loud voice, I *believe that these buzzards will have me to* pay them here my welcome hither, and my [illegible]

open air, he so bitterly all to-be pissed them, that he drowned two hundred and sixty thousand four hundred and eighteen, besides the women and little children Some, nevertheless, of the company escaped this piss flood by mere speed of foot, who, when they were at the higher end of the university, sweating coughing, spitting, and out of breath, they began to swear and curse, some in good hot

earnest, and others in jest *Carimari, carimara golynoly, golynolo* By my sweet Sanctesse, we are washed in sport, a sport truly to laugh at,—in French, *Par ris*, for which that city hath been ever since called Paris, whose name formerly was Leucotia, as Strabo testifieth *lib quarto*, from the Greek word λευκότης whiteness,—because of the white thighs of the ladies of that place And forasmuch as, at this imposition of a new name, all the people that were there swore every one by the Sancts of his parish, the Parisians, which are patched up of all nations, and all

that they are called Parisians, from the Greek word παρρησία which signifies boldness and liberty of speech

This done, he considered the great bells, which were in the said towers, and made them sound very harmoniously Which whilst he was doing it came into his mind, that they would serve very well for tingling Tantans, and ringing Campanels, to hang about his mare's neck, when she should be sent back to his father, as he intended to do, loaded with

gish stuff, who, that he might be heard afar off, and to make the bacon he was in quest of shake in the very chimnies, made account to filch them away privily Nevertheless, he left them behind very honestly, not for that they were too hot, but that they were somewhat

so ready to uproars and insurrections, that foreign nations wonder at the patience of the kings of France who do not by good justice restrain them from such tumultuous courses, seeing the manifold inconveniences which thence arise from day to day Would to God, I knew the shop wherein are forged these divisions and factious combinations, that I might bring them to light in the confraternities of my parish! Believe for a truth, that the place wherein the people gathered together, were thus sulphured, hopurymated, moiled, and bepissed, was called Nesle, where then was, but now is no more, the Oracle of Leucetia There was the case proposed, and the inconvenience showed of the transporting of the bells After they had well ergoted pro and con, they concluded in Baralipton,[22] that they should send the oldest and most sufficient of the faculty unto Gargantua, to signify unto him the great and horrible prejudice they sustain'd by the want of those bells And notwithstanding the good reasons given in by some of the university, why this charge was fitter for an orator than a sophister, there was chosen for this purpose our Master Janotus de Bragmardo

CHAPTER 18

How Janotus de Bragmardo was sent to Gargantua, to recover the Great Bells

MASTER Janotus, with his hair cut round like a dish *à la Cæsarine*, in his most antic accoutrement liripipionated with a graduate's hood, and, having sufficiently antidoted his stomach with oven marmalades, that is, bread and holy water of the cellar, transported himself to the lodging of Gargantua, driving before him three red muzzled beadles, and dragging after him five or six artless masters, all thoroughly bedraggled with the mire of the streets At their entry Ponocrates met them, who was afraid, seeing them so disguised, and thought they had been some maskers out of their wits, which moved him to inquire of one of the said artless masters of the com-

news unto Gargantua, that he might be ready to answer them and speedily resolve what

summarily conferred with them, both of what he should do, and what answer he should give They were all of opinion that they should bring them unto the goblet-office, which is the buttery, and there make them drink like roysters, and line their jackets soundly And that this cougher might not be puft up with vain glory, by thinking the bells were restored at his request, they sent whilst he was chopinning and plying the pot for the major of the city, the rector of the faculty, and the vicar of the church, unto whom they

resolved to deliver the bells, before the so

in coughing

CHAPTER 19

The Oration of Master Janotus de Bragmardo, for the recovery of the Bells

Hem, hem gud day, sirs, gud day *Et vobis,* my masters It were but reason that you should restore to us our bells for we have great need of them Hem, hem aihfuhash We have often times heretofore refused good money for them of those of London in Cahors, yea and those of Bourdeaux in Brie, who would have brought them for the substantific quality of the elementary complexion which is intronificated in the terrestreity of their quidditative nature, to extraneize the blasting mists and whirlwinds upon our

is not so easily got I have experience of it myself Consider, *Domine,* I have been these eighteen days in matagrabolising this brave speech *Reddite quæ sunt Cæsaris, Cæsari et quæ sunt Dei Deo Ibi jacet lepus* [24] By my faith *Domine,* if you will sup with me in *cameris,* by cox body, *charitatis, nos faciemus bonum cherubin Ego occidi unum porcum, et ego habet bonum vino* [25] but of good wine we cannot make bad Latin Well *de parte Dei date nobis bellas nostras* [26] Hold, I give you in the name of the faculty a *Sermones de Utino,* that *utinam*[27] you will give us our bells *Vultis etiam pardonos? Per diem vos habebitis, et nihil payabitis* [28]

nescio quo [30] Yet did I quote it in my notebook, *et est unum bonum Achilles,*[31] a good defending argument Hem, hem, hem haik hash! For I prove unto you that you should give me them *Ego sic argumentor Omnis bella bellabilis in bellerio bellando, bellans bellativo bellare facit, bellabiliter bellantes Parisius habet bellas Ergo gluc* [32] Ha, ha ha This is spoken to some purpose It is *in tertio primæ,* in *Darii,*[33] or elsewhere By my soul, I have seen the time that I could play the devil in arguing but now I am much failed, and henceforward want nothing but a cup of good wine, a good bed, my back to the fire, my belly to the table and a good deep dish *Hei, Domine,* I beseech you *in nomine Patris Filii et Spiritus Sancti,* Amen, to restore unto us our bells and God keep you from evil and our Lady from health, *qui vivit et regnat per omnia sæcula sæculorum* Amen Hem hash chehhawksash, qzrchremhemhash

Verum enim vero, quandoquidem, dubio procul Edepol, quoniam, ita certe, meus deus fidius,[34] a town without bells is like a blind man without a staff, an ass without a crupper, and a cow without cymbals Therefore be assured, until you have restored them unto us, we will never leave crying after you like a blind man that hath lost his staff, braying like an ass without a crupper, and making a noise like a cow without cymbals A certain Latinisator, dwelling near the hospital, said once, producing the authority of one Taponus,—I lie, it was one Pontanus the secular poet —who wished those bells had been made of feathers, and the clapper of a foxtail, to the end that they might have begot a chronicle in the bowels of his brain, when he was about the composing of his carminiformal lines But

> *nac petetin petetac,*
> *tic, torche lorgne,*

or

> *rot kipipur kipipot,*
> *put pantse malf,*

he was declared an heretic We make them as of wax And no more saith the deponent. *Valete et plaudite Calepinus recensui* [35]

CHAPTER 20

How the Sophister carried away his cloth, and how he had a Suit in Law against the other Masters

The sophister had no sooner ended but Ponocrates and Eudemon burst out into a laughing so heartily, that they had almost split with

it, and given up the ghost, in rendering their souls to God even just as Crassus did, seeing a lubberly ass eat thistles, and as Philemon, who, for seeing an ass eat those figs which were provided for his own dinner, died with force of laughing Together with them Master Janotus fell a laughing too as fast as he could, in which mood of laughing they continued so long, that their eyes did water by the vehement concussion of the substance of the brain, by which these lachrymal humidities, being prest out, glided through the optic nerves, and so to the full represented Democritus Heraclitising and Heraclitus Democritising

When they had done laughing, Gargantua consulted with the prime of his retinue, what should be done There Ponocrates was of opinion, that they should make this fair orator drink again, and seeing he had showed them more pastime, and made them laugh more than a natural fool could have done, that they should give him ten baskets full of sausages, mentioned in his pleasant speech, with a pair of hose, three hundred great billets of logwood, five and twenty hogsheads of wine, a good large down bed, and a deep capacious dish, which he said were necessary for his old age All this was done as they did appoint only Gargantua doubting that they could not quickly find out breeches fit for his wearing because he knew not what fashion would best become the said orator whether the martingal fashion of breeches wherein is a spunghole with a draw bridge, for the more easy caguing or the fashion of the mariners, for the greater solace and comfort of his kidneys or that of the Switzers which keeps warm the *bedondaine* or belly-tabret or round breeches with strait cannions, having in the seat a piece like a cod s tail for fear of over heating his reins All which considered, he caused to be given him seven ells of white cloth for the linings The wood was carried by the porters, the masters of arts carried the sausages and the dishes, and Master Janotus himself would carry the cloth One of the said Masters called Jousse Bandouille, showed him that it was not seemly nor decent for one of his condition to do so, and that therefore he should deliver it to one of them Ha, said Janotus Baudet, Baudet, or Blockhead, Blockhead, thou dost not conclude *in modo et figura* For lo, to this end serve the suppositions, and *parva logicalia Pannus, pro quo supponit? Confusè*, said Bandouille, *et distributivè* I do not ask thee, said Janotus, blockhead, *quomodo supponit*, but *pro quo?* It is blockhead, *pro tibus* meis, and therefore I will carry it, *egomet sicut suppositum portat appositum* [30] So did he carry it away very close and covertly, as Patelin, the buffoon, did his cloth The best was, that when this cougher, in a full act or assembly held at the Mathurins, had with great confidence required his breeches and sausages, and that they were flatly denied him, because he had them of Gargantua, according to the informations thereupon made, he showed them that this was gratis, and out of his liberality, by which they were not in any sort quit of their promises Notwithstanding this, it was answered him, that he should be content with reason, without expectation of any other bribe there Reason, said Janotus? We use none of it here Unlucky traitors, you are not worth the hanging The earth beareth not more arrant villains than you are I know it well enough, halt not before the lame I have practised wickedness with you By God's rattle I will inform the king of the enormous abuses that are forged here and carried underhand by you, and let me be a leper, if he do not burn you alive like bougres, traitors, heretics, and seducers, enemies to God and virtue

Upon these words they framed articles against him he on the other side warned them to appear In sum, the process was retained by the Court, and is there as yet. Hereupon the magisters made a vow, never to decrott themselves in rubbing off the dirt of either their shoes or clothes Master Janotus with his adherents vowed never to blow or snuff their noses, until judgment were given by a definitive sentence

By these vows do they continue unto this time both dirty and snotty, for the Court hath not garbled, sifted, and fully looked into all the pieces as yet The judgment or decree shall be given out and pronounced at the next Greek Calends, that is, never As you know that they do more than nature, and contrary to their own articles The articles of Paris maintain, that to God alone belongs infinity, and nature produceth nothing that is immortal for she putteth an end and period to all things by her engendered according to the saying, *Omnia orta cadunt*,[31] &c But these thick mist-swallowers make the suits in law depending before them both infinite and immortal. In doing whereof, they have given oc-

casion to, and verified the saying of Chilo the Lacedæmonian, consecrated to the Oracle at Delphos, that misery is the inseparable companion of law suits, and that suitors are miserable, for sooner shall they attain to the end of their lives, than to the final decision of their pretended rights

CHAPTER 21

The Study of Gargantua, according to the discipline of his Schoolmasters and Sophisters

The first day being thus spent, and the bells put up again in their own place, the citizens of Paris, in acknowledgment of this courtesy, [illegible]

done, he with all his heart submitted his study to the discretion of Ponocrates, who for the beginning appointed that he should do as [illegible]

such fashion, that ordinarily he did awake be- [illegible]

self according to the season but willingly he would wear a great long gown of thick frieze, furred with fox skins Afterwards he combed his head with an Alman comb, which is the four fingers and the thumb For his preceptor said, that to comb himself other ways, to wash and make himself neat, was to lose time in this world Then he dunged, pist, spued, belched, cracked, yawned, spitted, coughed, yexed, sneezed, and snotted himself like an arch deacon, and to suppress the dew and bad air, went to breakfast, having some good fried tripe, fair rashers on the coals, excellent gammons of bacon, store of fine minced meat, and a great deal of sippit brewis, made up of the fat of the beef pot, laid upon bread, cheese, and chopped parsley stewed together. Ponocrates showed him, that he ought not eat so soon after rising out of his bed, unless he had performed some exercise beforehand Gargantua answered what! have not I sufficiently well exercised myself? I have wallowed and rolled myself six or seven turns in my bed, before I rose Is not that enough? Pope Alexander did so, by the advice of a Jew his physician, and lived till his dying day in despite of his enemies My first masters have used me to it, saying that to breakfast made a good memory, and therefore they drank first I am very well after it, and dine but the better And Master Tubal, who was the first licenciate at Paris, told me, that it was not enough to run a pace, but to set forth betimes so doth not the total welfare of our humanity depend upon perpetual drinking in a ribble rabble, like ducks, but on drinking early in the morning, *unde versus,*

To rise betimes is no good hour,
To drink betimes is better sure

After he had thoroughly broke his fast, he went to church, and they carried him in a great basket, a huge impantoufled or thick covered breviary, weighing, what in grease, clasps, parchment, and cover, little more or less than eleven hundred and six pounds There he heard six and twenty or thirty masses This while, to the same place came his orison mutterer impaletocked, or lapped up about the chin, like a tufted whoop, and his breath antidoted with the store of the vine-tree-sirup With him he mumbled all his kirrels, and dunsicals breborions, which he so curiously thumbed and fingered, that there fell not so much as one grain to the ground As he went from the church, they brought him, upon a dray drawn with oxen, a confused heap of *Pater nosters* and *Aves* of Sanct Claude, every one of them being of the bigness of a hat block, and thus walking through the cloisters, galleries or garden, he said more in turning them over, than sixteen hermits would have done Then did he study some paltry half hour with his eyes fixed upon his book, but as the comic saith his mind was in the kitchen Pissing then a full urinal, he sat down at table, and because he was naturally phlegmatic, he began his meal with some dozens of gammons, dried neat's tongues hard rows of mullet, called botargos, andouilles, or sausages, and such other forerunners of wine In the mean while, four of his folks did cast into his mouth one after another continually mustard by whole shovels full Immediately after that, he drank a horrible draught of white wine for the ease of his kidneys When that was done, he ate according

to the season meat agreeable to his appetite, and then left off eating when his belly began to strout, and was like to crack for fulness As for his drinking he had neither end nor rule For he was wont to say that the limits and bounds of drinking were, when the cork of the shoes of him that drinketh swelleth up half a foot high

CHAPTER 22

The games of Gargantua

THEN blockishly mumbling with a set on countenance a piece of scurvy grace, he washed his hands in fresh wine picked his teeth with the foot of a hog and talked jovially with his attendants Then the carpet being spread, they brought plenty of cards, many dice, with great store and abundance of checkers and chessboards

There he played

At flusse
At primero
At the beast
At the rifle
At trump
At the prick and spare not
At the hundred
At the peeny
At the unfortunate woman
At the fib
At the pass ten
At one and thirty
At post and pair, or even and sequence
At three hundred
At the unlucky man
At the last couple in *hell*
At the hock
At the surly
At the lanskenet
At the cuckoo
At puff, or let him speak that hath it
At take nothing and throw out
At the marriage
At the frolic or jackdaw
At the opinion
At who doth the one and doth the other
At the sequences
At the ivory bundles
At the tarots
At losing load him
At he's gulled and esto
At the torture
At the handruff
At the click
At honours
At love
At the chess
At Reynard the fox
At the squares
At the cowes
At the lottery
At the chance or mumchance
At three dice or *maniest bleaks*
At the tables
At nivinivinack
At the lurch
At doublets or queen s game
At the failie
At the French trictrac
At the long tables or ferkeering
At feldown
At tods body
At needs must
At the dames or draughts
At bob and mow
At *primus secundus*
At mark knife
At the keys
At span-counter
At even or odd
At cross or pile
At ball and huckle-bones
At ivory balls
At the billiards
At bob and hit
At the owl
At the charming of the hare
At pull yet a little
At trudgepig
At the magatipes
At the horn
At the flowered or shrovtide ox
At the madge-owlet
At pinch without laughing
At prickle me tickle me
At the unshoing of the ass
At the cocksess
At hari hohi
At I set me down
At earlie beardie
At the old mode
At draw the spit
At put out
At gossip lend me your sack
At the ramcod ball
At thrust out the *harolt*
At Marseil figs
At nicknamrie
At stick and hole
At boke or him, or flaying the fox
At the branching it
At the cat selling
At trill madam or grapple my lady
At blow the coal
At the re wedding
At the quick and dead judge
At unoven the iron
At the false clown
At the flints, or at the nine stones
At to the crutch hulch back
At the sanct is found
At hinch, pinch and laugh not
At the leek
At bumdockdousse
At the loose gig
At the hoop
At the sow
At belly to belly
At the dales or straths
At the twigs
At the quoits
At I m for that
At tilt at weekie
At nine pins
At the cock quintin
At tip and hurle
At the flat bowles
At the veere and tourn
At rogue and ruffian
At bumbatch touch
At the mysterious trough
At the short bowls
At the dapple grey
At cock and crank it
At break pot
At my desire
At twirly whirlytril
At the rush bundles
At the short staff
At the whirling gigge
At hide and seek, or are you all hid
At the picket
At the blank
At the pilferers
At the caveson
At prison bars
At have at the nuts
At cherry pit
At rub and rice
At whip top
At the casting top
At the hobgoblins
At the O wonderful
At the soilie smutchy
At fast and loose
At scutchbreech
At the broom besom

At St Cosme I come to adore thee
At the lusty brown boy
At I take you napping
At fair and softly passeth Lent
At the forked oak
At truss
At the wolf's tail
At bum to buss or nose in breech
At Geordie give me my lance
At swaggy, waggy, or shoggy shou
At stook and rook, shear and threave
At the birch
At the musse
At the dilly dilly darling
At ox moudy
At purpose in purpose
At nine less
At blind man buff
At the fallen bridges
At bridled nick
At the white at buts
At thwack swinge him
At apple pear, and plum
At mumgi
At the toad
At cricket
At the pounding stick
At jack and the box
At the queens
At the trades
At heads and points
At the vine tree hug
At black be thy fall
At ho the distaffe
At Joanne Thomson
At the boulting cloth
At the oat s seed
At greedy glutton
At the Moorish dance
At feebie
At the whole frisk and gambole
At battabum or riding the wild mare
At Hinde the Plowman
At the good mawkin
At the dead beast
At climb the ladder Billy
At the dying hog
At the salt doup
At the pretty pigeon
At barley break
At the bavine
At the bush leap
At crossing
At bo peep
At the hardit arsepursey
At the harrower's nest
At forward hey
At the fig
At gunshot crack
At mustard peel
At the gome
At the relapse
At jog breech or prick him forward
At knockpate
At the Cornish chough
At the crane dance
At slash and cut
At bobbing or flirt on the nose
At the larks
At filipping

After he had thus well played, revelled,

awakened he would shake his ears a little In the meantime they brought him fresh wine Then he drank better than ever Ponocrates showed him, that it was an ill diet to drink so after sleeping It is, answered Gargantua the very life of the patriarchs and holy fathers for naturally I sleep salt, and my sleep hath been to me instead of so many gammons of bacon Then began he to study a little, and out came the *patenotres* or rosary of beads, which the better and more formally to des

would go see a coney ferreted or caught in a gin At his return he went into the kitchen, to know what roast meat was on the spit, and what otherwise was to be drest for supper And supped very well upon my conscience, and commonly did invite some of his neighbours that were good drinkers with whom carousing and drinking merrily, they told stories of all sorts from the old to the new Amongst others he had for domestics the Lords of Fou, of Gourville, of Grimot, and of

one two, three, or all to make short work, or else they went to see the wenches thereabouts, with little small banquets, intermixed with collations and reer suppers Then did he sleep without unbridling, until eight o'clock in the next morning

CHAPTER 23

How Gargantua was instructed by Ponocrates and in such sort disciplinated, that he lost not one hour of the day

When Ponocrates knew Gargantua's vicious manner of living he resolved to bring him up in another kind but for a while he bore with him considering that nature cannot endure

were possible, how to bring Gargantua unto a better course The said physician purged him canonically with Anticyrian hellebore by which medicine he cleansed all the alteration and perverse habitude of his brain By this means also Ponocrates made him forget all that he had learned under his ancient preceptors as Timotheus did to his disciples,

who had been instructed under other musicians. To do this better, they brought him into the company of learned men, which were there, in whose imitation he had a great desire and affection to study otherwise, and to improve his parts. Afterwards he put himself into such a road and way of studying that he lost not any one hour in the day, but employed all his time in learning, and honest knowledge. Gargantua awak'd, then about four o'clock in the morning. Whilst they were in rubbing of him, there was read unto him some chapter of the Holy Scripture aloud and clearly, with a pronunciation fit for the matter, and hereunto was appointed a young p[illegible] born in Basché, named Anagnostes. Ac[illegible] and argument of that [illegible] adore, [illegible] that good God, whose [illegible]s majesty and marvellous judgment. [illegible] went he into the secret places to make excretion of his natural digestions. There his master repeated what had been read, expounding unto him the most obscure and difficult points. In returning they considered the face of the sky, if it was such as they had observed it the night before, and into what signs the sun was entering, as also the moon for that day. This done, he was appareled, combed, curled, trimmed and perfumed, during which time they repeated to him the lessons of the day before. He himself said them by heart, and upon them would ground some practical cases concerning the estate of man, which he would prosecute sometimes two or three hours, but ordinarily they ceased as soon as he was fully clothed. Then for three good hours he had a lecture read unto him. This done, they went forth, still conferring of the substance of the lecture, either unto a field near the university called the Brack, or unto the meadows where they played at the ball, the long tennis, and at the pile trigone, most gallantly exercising their bodies, as formerly they had done their minds. All their play was but in liberty, for they left off when they pleased, and that was commonly when they did sweat over all their body, or were otherwise weary. Then were they very well wiped and rubbed, shifted their shirts, and walking soberly, went to see if dinner was ready. Whilst they stayed for that, they did clearly and eloquently pronounce some sentences that they had retained of the lecture. In the meantime Master Appetite came, and then very orderly sat they down at table. At the beginning of the meal, there was read some pleasant history of the warlike actions of former times, until he had taken a glass of wine. Then, if they thought good, they continued reading, or began to discourse merrily together, speaking first of the virtue, propriety, efficacy and nature of all that was served in at that table, of bread, of wine, of water, of salt, of fleshes, fishes, fruits, herbs, roots, and of their dressing. By means whereof, he learned in a little time all the passages competent for this, that were to be found in Pliny, Athenæus, Dioscorides, Julius Pollux, Galen, Porphyrius, Oppian, Polybius, Heliodorus, Aristotle, Ælian, and others. Whilst they talked of these things, many times, to be the more certain, they caused the very books to be brought to the table, and so well and perfectly did he in his memory retain the things above said, that in that time there was not a physician that knew half so much as he did. Afterwards they conferred of the lessons read in the morning, and, ending their repast with some conserve or marmalade of quinces, he picked his teeth with mastic tooth-pickers, washed his hands and eyes with fair fresh water, and gave thanks unto God in some fine canticks, made in praise of the divine bounty and munificence. This done, they brought in cards, not to play, but to learn a thousand pretty tricks, and new inventions, which were all grounded upon arithmetic. By this means he fell in love with that numerical science, and every day after dinner and supper he passed his time in it as pleasantly, as he was wont to do at cards and dice, so that at last he understood so well both the theory and practical part thereof, that Tunstal the Englishman, who had written very largely of that purpose, confessed that verily in comparison of him he had no skill at all. And not only in that, but in the other mathematical sciences, as geometry, astronomy, music, &c. For in waiting on the concoction and attending the digestion of his food, they made a thousand pretty instruments and geometrical figures, and did in some measure practice the astronomical canons.

After this they recreated themselves with singing musically, in four or five parts, or upon a set theme or ground at random, as it best pleased them. In matter of musical instruments, he learned to play upon the lute, the virginals, the harp, the Allman flute with nine holes, the violin, and the sackbut. This hour

thus spent, and digestion finished, he did

gave a hundred carieres, made him go the

There he broke not his lance, for it is the greatest foolery in the world to say, I have broken ten lances at tilts or in fight A carpenter can do even as much But it is a glorious and praiseworthy action, with one lance to break and overthrow ten enemies Therefore with a sharp, stiff, strong, and well-steeled lance, would he usually force up a

did in complete arms from head to foot As for the prancing flourishes, and smacking popisms, for the better cherishing of the horse, commonly used in riding, none did

ground, and these horses were called desultories. He could likewise from either side, with a lance in his hand, leap on horseback *without stirrups, and rule the horse at his*

essays.

Then tossed he the pike, played with the two handed sword, with the back sword, with the Spanish tuck, the dagger, poniard, armed, unarmed, with a buckler, with a cloak, with a target Then would he hunt the hart, the roebuck, the bear, the fallow deer, the wild boar, the hare, the pheasant, the partridge and the bustard. He played at the balloon, and made it bound in the air, both with fist and foot. He wrestled, ran, jumped, not at *three steps and a leap, called the hops, nor at clochepied*, called the hare's leap, nor yet at

a ditch, spring over a hedge, mount six paces upon a wall, ramp and grapple after this fashion up against a window, of the full height of a lance He did swim in deep waters on his belly, on his back, sideways, with all his

rocks, and plunged into the pits and gulfs Then turned he the boat about, governed it, led it swiftly or slowly with the stream and against the stream, stopped it in his course, guided it with one hand, and with the other laid hard about him with a huge great oar, hoisted the sail, hied up along the mast by the shrouds, ran upon the edge of the decks, set the compass in order, tackled the bowlines, and steered the helm Coming out of

sharp well steeled daggers, and two tried bodkins, would be run up by the wall to the very top of a house like a rat, then suddenly *come down from the top to the bottom with*

partisan, and the halbert. He broke the strongest bows in drawing, bended against his breast the greatest cross-bows of steel, took his aim by the eye with the hand gun, and shot well, traversed and planted the cannon, shot at but marks, at the papgay from below upwards, or to a height from above

ground he wrought himself with his hands to the very top, then upon the same tract came down so sturdily and firm that you could not on a plain meadow have run with more assurance They set up a great pole fixed upon two trees There would he hang by his hands, and with them alone, his feet touching at nothing, would go back and fore along the aforesaid rope with so great swiftness, that hardly could one overtake him with running, and then, to exercise his breast and lungs, he would shout like all the devils in hell I heard him once call Eudemon from St Victor's gate to Montmartre Stentor never had such a voice at the siege of Troy Then for the strengthening of his nerves or sinews, they made him two great sows of lead, each of them weighing eight thousand and seven hundred quintals, which they called Alteres Those he took up from the ground, in each hand one, then lifted them up over his head, and held them so without stirring three quarters of an hour or more, which was an inimitable force He fought at barriers with the stoutest and most vigorous champions, and when it came to the cope, he stood so sturdily on his feet, that he abandoned himself unto the strongest, in case they could remove him from his place, as Milo was wont to do of old In whose imitation likewise he held a pomegranate in his hand to give it unto him that could take it from him The time being thus bestowed, and himself rubbed cleansed, wiped, and refreshed with other clothes, he returned fair and softly and passing through certain meadows or other grassy places beheld the trees and plants, comparing them with what is written of them in the books of the ancients, such as Theophrast Dioscorides, Marinus Pliny Nicander, Macer, and Galen, and carried home to the house great handfuls of them whereof a young page called Rizotomos had charge together with little mattocks, pickaxes grubbing hooks cabbies pruning knives and other instruments requisite for herborising Being come to their lodging whilst supper was making ready they repeated certain passages of that which had been read and then sat down at table Here remark that his dinner was sober and thrifty, for he did then eat only to prevent the gnawings of his stomach, but his supper was copious and large, for he took then as much as was fit to maintain and nourish him which indeed is the true diet prescribed by the art of good and sound physic, although a rabble of loggerheaded physicians, muzzled in the brabbling shop of sophisters, counsel the contrary During that repast was continued the lesson read at dinner as long as they thought good: the rest was spent in good discourse, learned and profitable. After that they had given thanks, he set himself to sing vocally, and play upon harmonious instruments, or otherwise passed his time at some pretty sports, made with cards and dice, or in practising the feats of legerdemain with cups and balls There they staid some nights in frolicking thus, and making themselves merry till it was time to go to bed, and on other nights they would go make visits unto learned men, or to such as had been travellers in strange and remote countries When it was full night before they retired themselves, they went unto the most open place of the house to see the face of the sky, and there beheld the comets, if any were, as likewise the figures, situations, aspects, oppositions and conjunctions of both the fixed stars and planets

Then with his master did he briefly recapitulate, after the manner of the Pythagoreans, that which he had read, seen, learned, done and understood in the whole course of that day

Then prayed they unto God the Creator, in falling down before him, and strengthening their faith towards him and glorifying him for his boundless bounty, and, giving thanks unto him for the time that was past, they recommended themselves to his divine clemency for the future Which being done, they went to bed, and betook themselves to their repose and rest

CHAPTER 24

How Gargantua spent his time in rainy weather

If it happened that the weather were any thing cloudy, foul and rainy all the forenoon was employed, as before specified, according to custom, with this difference only, that they had a good clear fire lighted, to correct the distempers of the air But after dinner, instead of their wonted exercitations, they did abide within, and by way of Apotherapie, did recreate themselves in bottling up of hay, in cleaving and sawing of wood, and in threshing sheaves of corn at the barn Then they studied the art of painting or carving or brought into use the antique play of tables

Leonicus hath written of it, and as our good friend Lascaris playeth at it In playing they examined the passages of ancient authors, wherein the said play is mentioned, or any metaphor drawn from it. They went likewise

ists, money coiners, upholsterers, weavers, velvet-workers, watch-makers, looking-glass-framers, printers, organists, and other such kind of artificers, and, every where giving them somewhat to drink, did learn and consider the industry and invention of the trades They went also to hear the public lectures, the solemn commencements, the repetitions,

showed them by experience, that he knew as much in it as, yea more than they And, in-

some foreign parts, as also how they did adulterate them He went to see jugglers, tumblers, mountebanks and quacksalvers, and considered their cunning, their shifts, their summer saults and smooth tongues

at supper than at other times, and meats more dessicative and extenuating, to the end that the intemperate moisture of the air, commu-

Gargantua governed, and kept on in this course of education, from day to day profiting, as you may understand such a young

delightful, that it seemed rather the recreation of a king than the study of a scholar Nevertheless Ponocrates, to divert him from this vehement intension of the spirits, thought fit, once in a month, upon some fair and clear

day long in making the greatest cheer that could be devised, sporting, making merry, drinking healths, playing, singing, dancing

they usually repeated certain pleasant verses

turned them into roundelays and songs for dancing in the French language In their feasting, they would sometimes separate the water from the wine that was therewith mixed, as Cato teacheth, *De Re Rustica*, and Pliny with an ivy cup would wash the wine in a basin full of water, then take it out again with a funnel as pure as ever They made the water go from one glass to another, and contrived a thousand little automatory engines, that is to say, moving of themselves.

CHAPTER 25

How there was a great Strife and Debate raised betwixt the Cake Bakers of Lerné, and those of Gargantua's country, whereupon were waged great wars

At that time, which was the season of vintage, in the beginning of harvest, when the country shepherds were set to keep the vines, and hinder the starlings from eating up the grapes, as some cake-bakers of Lerné hap-

lestial food to eat for breakfast, hot fresh

hunters staff, like the very tap of a barrel, and oftentimes, thinking to let a squib, they did all to besquatter and conskite themselves, whereupon they are commonly called the vintage thinkers The bunsellers or cake-makers

ers, sly knaves, drowsy loiterers, slapsauce fellows, slabber-degullion druggels, lubbardly louts, cozening foxes, ruffian rogues, paultry customers, sychophant varlets, drawlatch hoydons, flouting milksops, jeering companions, staring clowns, forlorn snakes, ninny lobcocks, scurvy sneaksbies, fondling fops, base loons, saucy coxcombs, idle lusks, scoffing braggards, noddy meacocks, blockish grutnols, doddipol joltheads, jobbernol goosecaps, foolish loggerheads, flutch calf-lollies, grouthead gnat snappers, lob dotterels, gaping changelings, codshead loobies, woodcock slangams, ninnie hammer flycatchers, noddie peak simpletons, turdy-gut, shitten shepherds, and other such like defamatory epithets, saying further that it was not for them to eat of these dainty cakes, but

words, one amongst them, called Forgier, an honest fellow of his person, and a notable springal, made answer very calmly thus How long is it since you have got horns, that you are become so proud? Indeed formerly you were wont to give us some freely, and will

hither to buy our good corn, whereof you make your cakes and buns Besides that, we would have given you to the bargain some of our grapes, but, by his zounds, you may chance to repent it, and possibly have need of us at another time, when we shall use you after the like manner, and therefore remember it. Then Marquet, a prime man in the confraternity of the cake-bakers, said unto him, Yea, sir, thou art pretty well crest-risen this morning thou didst eat yesternight too much mullet and bolymong Come hither, sirrah, come hither, I will give thee some cakes Whereupon Forgier dreading no harm,

his whip such a rude lash overthwart the legs, the marks of the whipcord knots were apparent in them, then would have fled away, but Forgier cried out as loud as he could, O

he hit him in the coronal joint of his head, up-

that were watching their walnuts near to that place, came running with their great poles and long staves, and laid such load on these cake bakers, as if they had been to thrash upon green rye The other shepherds and shepherdesses, hearing the lamentable shout of Forgier, came with their slings and slackies following them, and throwing great stones at them, as thick as if it had been hail At last they overtook them, and took from them about four or five dozen of their cakes Nevertheless they paid for them the ordinary price, and gave them over and above one hundred eggs, and three baskets full of mulberries Then did the cake bakers help to get up to his mare, Marquet, who was most shrewdly wounded, and forthwith returned to Lerné, changing the resolution they had to go to Pareille, threatening very sharp and boisterously the cowherds, shepherds, and farmers, of Sevillé and Sinays This done, the shepherds and shepherdesses made merry

CHAPTER 26

How the inhabitants of Lerné, by the commandment of Picrochole, their King, assaulted the shepherds of Gargantua unexpectedly and on a sudden

The cake bakers, being returned to Lerné, eat or their that name, made their complaint, showing their panniers broken, their caps all crumpled, their coats torn, their cakes taken away, but, above all, Marquet most enormously wound-

rochole incontinent grew angry and furious, and, without asking any further what, how,

in the best arms they could, unto the great place before the castle, at the hour of noon, and the better to strengthen his design, he caused the drum to be beat about the town Himself, whilst his dinner was making ready, went to see his artillery mounted upon the carriage, to display his colours, and set up the great royal standard, and loaded wains with store of ammunition both for the field and the belly, arms and victuals At dinner he despatched his commissions, and by his express edict *my Lord Shagrag was appointed to* command the vanguard, wherein were numbered sixteen thousand and fourteen harquebussiers or firelocks, together with thirty thousand and eleven volunteer adventurers The great Torquedillon, master of the horse, had the charge of the ordnance, wherein were reckoned nine hundred and fourteen brazen pieces, in cannons, double cannons, basilisks, serpentines, culverins bombards or murtherers, falcons, bases or passevolans, spiroles and

three hundred light horsemen under the conduct of Captain Swillwind, to discover the

found all the land round about in peace and quiet, without any meeting or convention at all, which Picrochole understanding commanded that every one should march speedily under his colours Then immediately in all disorder, without keeping either rank or file, they took the fields one amongst another, wasting, spoiling, destroying and making havoc of all wherever they went, not sparing poor nor rich, privileged nor unprivileged places, church nor laity, drove away oxen and cows, bulls, calves, heifers, wethers, ewes, lambs, goats, kids, hens, capons, chickens, geese, ganders, goslings, hogs, swine, pigs and such like, beating down the walnuts, plucking the grapes, tearing the hedges, shaking the fruit trees, and committing such incomparable abuses, that the like abomination was never heard of Nevertheless, they met with none to resist them, for every one submitted to their mercy, beseeching them, that they might be dealt with courteously, in regard that they had always carried them-

punish them very shortly To which expostulations and remonstrances no other answer was made, but that they would teach them to eat cakes

CHAPTER 27

How a monk of Seville saved the close of the Abbey from being ransacked by the Enemy

So much they did, and so far they went pillaging and stealing, that at last they came to Sevillé, where they robbed both men and women, and took all they could catch nothing was either too hot or too heavy for them Although the plague was there in the most part of all their houses, they nevertheless entered everywhere, then plundered and carried away all that was within, and yet for all this not one of them took any hurt, which is a most wonderful case For the curates, vicars, preachers, physicians, chirurgeons and apothecaries, who went to visit, to dress, to cure, to heal, to preach unto, and admonish those that were sick, were all dead with the infection, and these devilish robbers and murderers caught never any harm at all Whence comes this to pass, my masters? I beseech you think upon it The town being thus pillaged, they went unto the abbey with a horrible noise and tumult, but they found it shut and made fast against them Whereupon the body of the army marched forward towards a pass or ford called the *Gué de Véde*, except seven

The monks (poor devils) knew not in that extremity to which of all their sancts they should vow themselves Nevertheless, at all adventures they rang the bells *ad capitulum capitulantes*” There it was decreed, that they should make a fair procession, stuffed with

good lectures, prayers, and litanies *contra hostium insidias*,[40] and jolly responses *pro pace*[41]

There was then in the abbey a claustral monk, called Friar John of the funnels and gobbets, in French, *des Entommeures*, young, gallant, frisk, lusty, nimbly, quick, active, bold adventurous, resolute, tall, lean, wide-mouthed, long nosed, a fair despatcher of morning prayers, unbridler of masses, and [illegible]

monkery for the rest, a clerk even to the teeth in matter of breviary This monk, hearing the noise that the enemy made within the inclosure of the vineyard went out to see [illegible]

of the church where the other monks were, all amazed and astonished like so many bell-melters Whom when he heard sing *im, im, pe, ne, ne, ne, ne, nene, tum, ne num, num, ini, i mi, co, o, no, o, o, neno, ne, no, no, no, rum, nenum, num* It is well shit, well sung, said he By the virtue of God, why do not you sing, Panniers farewell vintage is done? The devil snatch me, if they be not already within the middle of our close, and cut so well both vines and grapes that, by God's body, there will not be found for these four years to come so much as a gleaning in it. By the belly of Sanct James, what shall we poor devils drink the while? Lord God! *da mihi potum*[42] Then said the prior of the convent —What should this drunken fellow do here, let him be carried to prison for troubling the divine service Nay, said the monk, the wine service, let us behave ourselves so that it be not troubled, for you yourself, my lord prior, love to drink of the best and so doth every honest man Never yet did a man of worth dislike good wine, it is a monastical apophthegm But these responses that you chant here, by G—, are not in season Wherefore is it, that our devotions were instituted to be [illegible]

[illegible] of our religion, told me, and I remember it well, how the reason was that in this season we might press and make the wine, and in winter whiff it up. Hark you, my masters, you that love the wine, Cop's body, follow me, for Sanct Anthony burn me as freely as a faggot, if they get leave to taste one drop of the liquor, that will not now come and fight for relief of the vine Hog's belly, the goods of the church! Ha, no, no What the devil, Sanct Thomas of England was well content to die for them, if I died in the same cause, should not I be a sanct likewise? Yes Yet shall not I die there for all this, for it is I that must do it to others and send them a packing

As he spake this, he threw off his great monk's habit, and laid hold upon the staff of the cross, which was made of the heart of a sorb apple tree, it being the length of a lance, round, of a full gripe, and a little powdered with lilies called *flower de luce*, the workmanship whereof was almost all defaced and worn out Thus went he out in a fair long-skirted jacket, putting his frock scarfwise athwart his breast, and in this equipage, with his staff, shaft, or truncheon of the cross, laid on so lustily, brisk, and fiercely upon his enemies, who without any order, or ensign, or trumpet, or drum, were busied in gathering the grapes of the vineyard. For the cornets, guidons, and ensign bearers had laid down their standards, banners and colours by the wall sides the drummers had knocked out the heads of their drums on one end to fill them with grapes the trumpeters were loaded with great bundles of bunches, and huge knots of clusters in sum, every one of them was out of array, and all in disorder He hurried, therefore, upon them so rudely, without crying gare or beware, that he overthrew them like hogs, tumbled them over like swine, striking athwart and alongst, and by one means or other laid so about him, after the old fashion of fencing that to some he beat out their brains, to others he crushed their arms, battered their legs, and bethwacked their sides till their ribs cracked with it To others [illegible]

on their chin, and so swinged and belammed them, that they fell down before him like hay before a mower To some others he spoiled the frame of their kidneys, marred their backs, broke their thigh bones, pushed in their noses, poached out their eyes, cleft their mandibules tore their jaws, dash'd in their teeth into their throat shook asunder their omoplates or shoulder blades, sphacelated

their shins, mortified their shanks, inflamed their ankles, heaved off of the hinges their ishies, their sciatica or hip gout, dislocated the joints of their knees, squattered into pieces the boughts or pestles of their thighs, and so thumped, mawled and belaboured them everywhere, that never was corn so thick and threefold thrashed upon by ploughmen's flails, as were the pitifully disjoined

the ridge of his back, and dashed his reins like a dog If any thought by flight to escape, he made his head to fly in pieces by the lambdoidal commissure, which is a seam in the hinder part of the skull If any one did scramble up into a tree, thinking there to be safe, he rent up his perinee, and impaled him in at the fundament If any of his old acquaintance happened to cry out, ha, Friar John, my *friend Friar John, quarter, quarter, I yield* myself to you to you I render myself! So thou shalt, said he, and must whether thou wouldst or no, and withal render and yield up thy soul to all the devils in hell, then suddenly gave them dronos that is so many knocks, thumps raps, dints thwacks and bangs, as sufficed to warn Pluto of their coming, and despatch them a going If any was so rash and full of temerity as to resist him to his face, then was it he did show the strength of his muscles for without more ado he did transpierce him, by running him in at the breast, through the mediastine and the heart Others, again he so quashed and bebumped, that, with a sound bounce under the hollow of their short ribs he overturned their stomachs so that they died immediately To some, with a smart souse on the epigaster, he would make their midriff swag then redoubling the blow, gave them such a home-push on the navel that he made their puddings to gush out To others through their ballocks he pierced their bum gut, and left not bowel, tripe, nor entral in their body, that had not felt the impetuosity, fierceness, and fury of his violence Believe, that it was the most horrible spectacle that ever one saw Some cried unto Sanct Barbe, others to St George O the holy Lady Nytouch said one, the good Sanctesse O our Lady of Succours, said another, help, help! Others cried, Our Lady of Cunaut, of Loretto of Good Tidings on the other side of the water St Mary Over Some vowed a pilgrimage to St James, and others to the holy handkerchief at Chamberry, which three months after that burnt so well in the fire, that they could not get one thread of it saved Others sent up their vows to St

Candes, St Clouaud of Sinays, the holy relics of Laurezay, with a thousand other jolly little sancts and santrels Some died without

confession, *confiteor, miserere, in manus!* So great was the cry of the wounded, that the Prior of the Abbey with all his monks came forth, who, when they saw these poor wretches so slain amongst the vines, and wounded to death, confessed some of them But whilst the priests where busied in confessing them, the little monkitos ran all to the place where *Friar John was, and asked him, wherein he* would be pleased to require their assistance? To which he answered, that they should cut the throats of those he had thrown down upon the ground They presently, leaving their outer habits and cowls upon the rails, began to throttle and make an end of those whom he had already crushed Can you tell with what instruments they did it? With fair gullies, which are little haulchbacked demiknives, the iron tool whereof is two inches long and the wooden handle one inch thick, and three inches in length, wherewith the little boys in our country cut ripe walnuts in two while they are yet in the shell, and pick out the kernel, and they found them very fit for the expediting of wezand slitting exploits In the mean time Friar John, with his formidable baton of the cross, got to the breach which the enemies had made, and there stood to snatch up those that endeavoured to escape Some of the monkitos carried the standards, banners, ensigns, guidons, and colours into their cells and chambers, to make garters of them But when those that had been shriven would have gone out at the gap of the said breach, the sturdy monk quashed and felled them down with blows, saying, These men have had confession and are peni

prowess and valour were discomfited all

those of the army that entered into the close of the abbey unto the number of thirteen thousand six hundred twenty and two, besides the women and little children, which is always to be understood Never did Maugis the Hermit bear himself more valiantly with his bourdon or pilgrim's staff against the Saracens, of whom is written in the *Acts* of the four sons of Haymon, than did this monk against his enemies with the staff of the cross

CHAPTER 28

How Picrochole stormed and took by assault the Rock Clermond, and of Grangousier's unwillingness and aversion from the undertaking of war

WHILST the monk did thus skirmish, as we have said, against those which were entered within the close, Picrochole in great haste passed the ford of *Vede*,—a very especial pass —with all his soldiery, and set upon the rock Clermond, where there was made him no resistance at all and, because it was already night, he resolved to quarter himself and his army in that town, and to refresh himself of his pugnative choler In the morning he stormed and took the bulwarks and castle which afterwards he fortified with rampiers and furnished with all ammunition requisite, intending to make his retreat there, if he should happen to be otherwise worsted, for it was a strong place, both by art and nature, in regard of the stance and situation of it But let us leave them there, and return to our good Gargantua, who is at Paris very assiduous and earnest at the study of good letters, and athletical exercitations, and to the good old man Grangousier his father, who after supper warmeth his ballocks by a good, clear great fire, and, waiting upon the broiling of some chesnuts, is very serious in drawing scratches on the hearth, with a stick burnt at the one end, wherewith they did stir up the fire, telling to his wife and the rest of the family pleasant old stories and tales of former times

Whilst he was thus employed, one of the shepherds which did keep the vines, named Pillot came towards him, and to the full related the enormous abuses which were committed, and the excessive spoil that was

John *des Entommeures*, to his great honour, had preserved, and that at the same present time the said king was in the rock Clermond, and there, with great industry and circum-

ancient friend of old time, of my own kindred and alliance, comes he to invade me? What moves him? What provokes him? What sets him on? What drives him to it? Who hath given him this counsel? Ho, ho, ho, ho, ho, my God, my Saviour, help me, inspire me, and advise me what I shall do! I protest, I swear before thee, so be thou favourable to me, if ever I did him or his subjects any damage or displeasure, or committed any the least rob-

improvement of his good That he hath therefore at this nick of time so outraged and wronged me it cannot be but by the malevolent and wicked spirit Good God thou know-

better recovery and re-establishment of his brain, grant me power and wisdom to bring him to the yoke of thy holy will by good discipline Ho ho, ho ho, my good people, my friends, and my faithful servants, must I hinder you from helping me? Alas, my old age required henceforward nothing else but rest, and all the days of my life I have laboured for nothing so much as peace, but now I must, I see it well, load with arms my poor, weary and feeble shoulders, and take in my trembling hand the lance and horseman's mace, to succour and protect my honest subjects Reason will have it so, for by their labour am I entertained, and with their sweat am I nourished, I, my children and my family This notwithstanding, I will not undertake war, until I have first tried all the ways and means of peace, that I resolve upon

Then assembled he his counsel, and proposed the matter as it was indeed Whereupon it was concluded, that they should send some discreet man unto Picrochole, to know wherefore he had thus suddenly broken the peace, and invaded those lands unto which he had no right nor title Furthermore, that they should send for Gargantua, and those

under his command, for the preservation of the country, and defence now at need All this pleased Grangousier very well, and he [illegible]

CHAPTER 29

The tenor of the Letter which Grangousier wrote to his Son Gargantua

THE fervency of thy [illegible]

the confidence reposed in our friends and ancient confederates had not at this present disappointed the assurance of my old age But seeing such is my fatal destiny, that I should be now disquieted [illegible]

time belong unto thee For even as arms are weak abroad, if there be not counsel at home, so is that study and counsel unprofitable, which in a due and convenient time is not by virtue executed and put in effect My deliberation is not to provoke, but to appease—not [illegible]

furious enterprise with that height of insolence that is intolerable to free born spirits I have endeavoured to moderate his tyrannical choler, offering him all that which I thought might give him satisfaction, and oftentimes [illegible]

that in my lands he did pretend only to the right of a civil correspondency and good behaviour whereby I knew [illegible]

ters, repair hither with all diligence to succour not me so much, which nevertheless by natural piety thou oughtest to do, as thine own people, which by reason thou mayest save and preserve The exploit shall be done with as little effusion of blood as may be And, if possible, by means far more expedient, such as military policy, devices and stratagems of war, we shall save all the souls, and send them home as merry as crickets unto their own houses My dearest son, the peace of Jesus Christ, our Redeemer be with thee Salute from me Ponocrates, Gymnastes, and Eudemon The twentieth of September.

THY FATHER, GRANGOUSIER

CHAPTER 30

How Ulrich Gallet was sent unto Picrochole

THE letters being dictated, signed, and sealed, Grangousier ordained that Ulrich Gallet, Master of the Requests, a very wise and discreet man, of whose prudence and sound judgment he had made trial in several difficult and debateful matters, [should] go unto Picrochole, to show what had been decreed amongst them At the same hour departed the good man Gallet, and, having [illegible]

would not advise him to go any further for fear of the scouts, because they were enormously furious Which he easily believed, and therefore lodged that night with the miller

[illegible]

with the king of somewhat that concerned him These words he [illegible]

is the news, what have you to say? Then the ambassador began to speak as followeth

CHAPTER 31

The Speech made by Gallet to Picrochole

THERE cannot arise amongst men a juster cause of grief, than when they receive hurt and damage, where they may justly expect for favour and good will, and not without

cause though without reason, have many, after they had fallen into such a calamitous ac-

whom there hath been no example of inhumanity omitted Which in itself is to him so grievous, for the cordial affection, wherewith he hath always cherished his subjects, that more it cannot be to any mortal man, yet in this, above human apprehension, is it to him the more grievous that these wrongs and sad offences hath been committed by thee and thine, who, time out of mind, from all antiqui-

he and his only, but the very barbarous nations of the Poictevins, Bretons, Manceaux, and those that dwell beyond the isles of the Canaries, and that of Isabella, have thought it as easy to pull down the firmament, and to set up the depths above the clouds, as to make a breach in your alliance, and have been so afraid of it in their enterprises, that they have never dared to provoke incense, or indamage the one for fear of the other Nay, which is more, this sacred league hath so filled the world, that there are few nations at this day inhabiting throughout all the continent and isles of the ocean who have not am-

their own territories and dominions, in such sort, that from the memory of man, there hath not been either prince or league so wild and proud that durst have offered to invade, I say not your countries but not so much as those of your confederates And if, by rash and heady counsel, they have attempted any new design against them, as soon as they heard the name and title of your alliance, they have suddenly desisted from their enterprises What rage and madness, therefore, doth now incite thee, all old alliance infringed, all amity trod under foot, and all right violated, thus in a hostile manner to invade his country, without having been by him or his in any thing prejudiced, wronged or provoked? Where is faith? Where is law? Where is reason? Where is humanity? Where is the fear of God? Dost thou think that these atrocious abuses are hidden from the Eternal Spirit, and the supreme God, who is the just rewarder *of all our undertakings? If thou so think,* thou deceivest thyself, for all things shall come to pass, as in his incomprehensible judgment he hath appointed Is it thy fatal destiny, or influences of the stars, that would put an end to thy so long enjoyed ease and rest? For that all things have their end and period, so as that, when they are come to the

by reason and temperance moderate their fortunes and prosperities But if it be predesti-

lisneur if thy house must come to ruin, should it therefore in its fall crush the heels of him that set it up? The matter is so unreasonable, and so dissonant from common sense, that hardly can it be conceived by human understanding and [it will remain] altogether incredible unto strangers till by the certain and undoubted effects thereof it be made apparent, that nothing is either sacred or holy to those, who having emancipated themselves from God and reason, do merely follow the perverse affections of their own depraved nature If any wrong had been done by us to thy subjects and dominions—if we had favoured thy ill willers—if we had not assisted thee in thy need—if thy name and reputation had been wounded by us—or, to speak more truly, if the calumniating spirit, tempting to induce thee to evil, had, by false illusions and deceitful fantasies, put into thy conceit the impres-

according to thine own heart s desire, that

thou shouldest have had occasion to be contented But, O eternal God, what is thy enterprise? Wouldest thou, like a perfidious tyrant, thus spoil and lay waste my master's kingdom? Hast thou found him so silly and blockish, that he would not, or so destitute of men and money, of counsel and skill in military discipline, that he cannot withstand thy unjust invasion? March hence presently, and tomorrow, some time of the day, retreat into thine own country, without doing any kind of violence or disorderly act by the way, and pay with all a thousand besans of gold, (which, in English money, amounted to five thousand pounds) for reparation of the dam- [illegible]

[illegible] Turnbank, Lowbuttock and Smalltrash, together with the Prince of Itches, (Scrubbado) and Viscount of Snatchbit

CHAPTER 32

How Grangousier to buy peace, caused the Cakes to be restored

WITH that the good man Gallet held his peace, but Picrochole to all his discourse answered nothing but, "Come and fetch them, come and fetch them, they have ballocks fair and soft they will knead and provide some cakes for you" Then returned he to Grangousier, whom he found upon his knees, bareheaded, crouching in a little corner of his cabinet and humbly praying unto God that [illegible]

friend my friend, what news do you bring me? There is neither hope nor remedy, said Gallet the man is quite out of his wits, and forsaken of God Yea, but said Grangousier, my friend, what cause doth he pretend for his outrages? He did not show me any cause at all, said Gallet, only that in a great anger he spoke some words of cakes I cannot tell, if [illegible]

cerning that business, and found by true information, that his men had taken violently some cakes from Picrochole's people, and that Marquet's head was broken with a slacky or short cudgel that, nevertheless, all was well, and that the said Marquet had first hurt Forgier with a stroke of his whip athwart the legs And it seemed good to his whole counsel, that he should defend himself with all his might Notwithstanding all this, said Grangousier, seeing the question is but about a few cakes, I will labour to content him, for I am very unwilling to wage war against him He inquired then what quantity of cakes they had taken away, and understanding, that it was but some four or five dozen, he commanded five cart loads of them to be baked that same night, and that there should be one full of cakes made with fine butter, fine yolks of eggs, fine saffron, and fine spice, to be bestowed upon Marquet unto whom likewise he directed to be given seven hundred thousand and three Philips, (that is, at three shillings the piece, one hundred and five thousand pounds, nine shillings of English money,) for reparation of his losses and hinderances and for satisfaction of the chirurgeon that had dressed his wound, and furthermore settled upon him and his for ever in freehold, the apple orchard called *La Pomardière* For the conveyance and passing of all which was sent Gallet, who by the way as they went, made them gather near the willow trees, great store of boughs, canes, and reeds, wherewith all the carriers were enjoined to garnish and deck their carts, and each of them to carry one in his hand, as himself likewise did, thereby to give all men to understand, that they demanded by peace, and that they came to buy it

Being come to the gate, they required to speak with Picrochole from Grangousier Picrochole would not so much as let them in, nor go to speak with them, but sent them word that he was busy, and that they should deliver their mind to Captain Touquedillon, who was then planting a piece of ordnance upon the wall Then said the good man unto him My Lord, to ease you of all this labour, and to take away all excuses why you may not return unto our former alliance, we do here presently restore unto you the cakes upon which the quarrel arose Five dozen did our people take away they were well paid for we love peace so well that we restore unto you five cart loads, of which this cart shall be for Marquet, who doth most complain Besides, to content him entirely, here are seven hundred thousand and three Philips, which I deliver to him, and, for the losses he may pre-

tend to have sustained, I resign for ever the farm of the Pomardiere, to be possessed in fee simple by him and his, for ever, without the payment of any duty, or acknowledgment of homage, fealty, fine, or service whatsoever, and here is the tenor of the deed And, for God's sake, let us live henceforward in peace, and withdraw yourselves merrily into your own country from within this place, unto which you have no right at all, as yourselves must needs confess, and let us be good friends as before Touquedillon related all this to Picrochole, and more and more exasperated his courage, saying to him, These clowns are afraid to some purpose By G—, Grangousier conskites himself for fear, the poor drinker He is not skilled in warfare, nor hath he any stomach for it He knows better how to empty the flagons,—that is his art. I am of opinion, that it is fit we send back the carts and the money, and for the rest that very speedily we fortify ourselves here, then *prosecute our fortune* But what! Do they think to have to do with a ninny-whoop, to feed you thus with cakes? You may see what it is The good usage and great familiarity which you have had with them heretofore, hath made you contemptible in their eyes *Ungenton purget pungentom rustius unget* [13]

Ça, ça, ça, said Picrochole by St James you have given a true character of them One thing I will advise you said Touquedillon We are here but badly victualled and furnished with mouth harness very slenderly If Grangousier should come to besiege us I would go presently, and pluck out of all your soldiers' heads and mine own all the teeth, except three to each of us, and with them alone we should make an end of our provision but too soon We shall have, said Picro-

paunch comes the dance and where famine *rules force is exiled* Leave off your prating, said Picrochole, and forthwith seize upon what they have brought Then took they money and cakes, oxen and carts, and sent them away without speaking one word, only that they would come no more so near, for a reason that they would give them the morrow after Thus without doing any thing returned they to Grangousier, and related the whole matter unto him subjoining that there was no hope left to draw them to peace, but by sharp and fierce wars

CHAPTER 33

How some Statesmen of Picrochole, by hairbrained counsel, put him in extreme danger

THE carts being unloaded, and the money and cakes secured, there came before Picrochole the Duke of Smalltrash the Earl of Swashbuckler, and Captain Durtaille, who said unto him, Sir, this day we make you the happiest, the most warlike and chivalrous prince that ever was, since the death of Alexander of Macedonia Be covered, be covered, said Picrochole Grammercie, said they, we do but our duty The manner is thus You shall leave some captain here to have the charge of this garrison, with a party competent for keeping of the place, which, besides its natural strength, is made stronger by the rampiers and fortresses of your devising Your army you are to divide into two parts, as you know very well how to do One part thereof shall fall upon Grangousier and his forces By it shall he be easily at the very first shock routed, and then shall you get money by heaps, for the clown hath store of ready coin Clown we call him, because a noble and generous prince hath never a penny, and that to hoard up treasure is but a clownish trick The other part of the army in the mean time shall draw towards Onys, Xaintonge Angoumois and Gascony Then march to Perigourt, Medos, and Elanes, taking wherever you come, without resistance, towns, castles, and forts afterwards to Bayonne, St John de Luz, to Fuentarabia, where you shall seize upon all the ships, and coasting along Gallicia and Portugal, shall pillage all the maritime places, even unto Lisbon, where you shall be supplied with all necessaries befitting a conqueror By copsodie, Spain will yield, for they are but a race of loobies Then are you to pass by the Straits of Gibraltar, where you shall erect two pillars more stately than those of Hercules to the perpetual memory of your name, and the narrow entrance there shall be called the Picrocholinal sea

Having passed the Picrocholinal Sea, behold, Barbarossa yields himself your slave I will said Picrochole, give him fair quarter and spare his life Yea, said they, so that he be content to be christened. And you shall conquer the kingdoms of Tunis, of Hippo, Argier, Bomine, Corone, yea all Barbary Furthermore, you shall take into your hands

Majorca, Minorca, Sardinia, Corsica, with the other islands of the Ligustic and Balearian Seas Going along on the left hand, you shall rule all Gallia Narbonensis, Provence, the Allobrogians, Genua, Florence, Lucca, and then God b'w'ye Rome [Our poor Monsieur the pope dies now for fear] By my faith, said Picrochole, I will not then kiss his pantofle

you, that we might see their urine I would, said Picrochole, very willingly go to Loretto No, no, said they, that shall be at our return From thence we will sail eastwards, and take Candia, Cyprus, Rhodes, and the Cyclade Islands, and set upon the Morea It is ours, by St Trenian The Lord preserve Jerusalem, for the great Soldan is not comparable to you in power I will then, said he, cause Solomon's Temple to be built No, said they, not yet, have a little patience, stay a while, be never too sudden in your enterprises Can you tell what Octavian Augustus said? *Festina lenté* It is requisite that you first have the Lesser Asia Caria, Lycia, Pamphylia, Cilicia, Lydia, Phrygia, Mysia, Bithynia, Carazia, Satalia, Samagaria Castamena, Luga, Savasta, even unto Euphrates Shall we see, said Picrochole, Babylon and Mount Sinai? There is no need, said they, at this time Have we not hurried up and down, travelled and toiled enough, in having transfreted and past over the Hircanian Sea, marched along the two Armenias, and the three Arabias? Ay, by my faith, said he, we have played the fools, and are undone Ha, poor souls! What s the matter, said they? What shall we have said he, to drink in these deserts? For Julian Augustus with his whole army died there for thirst, as they say We have already, said they, given order for that In the Syriac Sea you have nine thousand and fourteen great ships laden with the best wines in the world

the world, cannot always have his ease God be thanked, that you and your men are come safe and sound unto the banks of the River Tigris But, said he, what doth that part of our army in the meantime, which overthrows that unworthy swill-pot Grangousier? They are not idle, said they. We shall meet with them by and by They shall have won you Brittany, Normandy, Flanders, Hainhault, Brabant, Artois, Holland, Zealand, they have passed the Rhine over the bellies of the Switzers and Lanskenets, and a party of these *hath subdued Luxemburg, Lorrain, Champaigne*, and Savoy, even to Lyons, in which place they have met with your forces returning from the naval conquests of the Mediterranean Sea, and have rallied again in Bohemia, after they had plundered and sacked Suevia, Wirtemberg, Bavaria, Austria, Moravia, and Styria Then they set fiercely together upon Lubeck, Norway, Swedeland, Riga, Denmark, Gitland, Greenland, the Sterlins, even unto the Frozen Sea This done, they

Prussia, Poland, Lithuania, Russia, Wallachia Transylvania, Hungary, Bulgaria, Turquieland and are now at Constantinople Come, said Picrochole, let us go join with them quickly, for I will be Emperor of Trebezonde also Shall we not kill all these dogs, Turks and Mahometans? What a devil should we do else, said they? And you shall give their goods and lands to such as shall have served you honestly Reason, said he, will have it so, that is but just I give unto you Caramania, Suria, and all Palestine Ha, sir, said they, it is out of your goodness, grammercie, we thank you God grant you may always prosper There was there present at that time an old gentleman well experienced in the wars, a stern soldier, and who had been in many great hazards, named Echephron, who, hearing this discourse, said, I do greatly doubt that all this enterprise will be like the tale or interlude of the pitcher full of milk, wherewith a shoemaker made himself rich in conceit but, when the pitcher was broken, he had not whereupon to dine What do you pretend by these large conquests? What shall be the end of so many labours and crosses? Thus it shall be, said Picrochole, that when we are returned, we shall sit down, rest, and be merry But, said Echephron, if by chance you

should never come back, for the voyage is long and dangerous, were it not better for us to take our rest now, than unnecessarily to expose ourselves to so many dangers? O, said Swashbuckler by G—, here is a good dotard, come, go hide ourselves in the corner of a chimney, and there let us spend the whole time of our life amongst ladies, in threading pearls, or spinning, like Sardanaplus He, that nothing ventures, hath neither horse nor mule, says Solomon He, who adventureth too much, said Echephron, loseth both horse and mule, as answered Malchon Enough, said Picrochole, go forward I fear nothing but that these devilish legions of Grangousier, whilst we are in Mesopotamia, will come on our backs, and charge up our rear What course shall we then take? What shall be our remedy? A very good one, said Durtaille, a pretty little commission, which you must send unto the Muscovites, shall bring you into the field in an instant four hundred and fifty thousand choice men of war O that you would but make me your Lieutenant Gener-

him that loves me follow me

CHAPTER 34

How Gargantua left the city of Paris to succour his country, and how Gymnast encountered with the enemy

who all three, the better to enable them to go along with him, took post horses The rest of his train came after him by even journeys at a

ned himself within the rock Clermond, and had sent Captain Tripet with a great army to set upon the wood of Vede and Vaugaudry, and that they had already plundered the whole country, not leaving cock nor hen, even as far as to the wine-press of Billard These strange and almost incredible news of the enormous abuses, thus committed over all the land, so affrighted Gargantua, that he knew not what to say nor do. But Ponocrates counselled to go unto the Lord of Vauguyon, who at all times had been their friend and confederate, and that by him they should be better advised in their business. Which they did incontinently, and found him very willing and fully resolved to assist them, and therefore was of opinion, that they should send some one of his company, to scout along and discover the country, to learn in what condition and posture the enemy was, that they might take counsel, and proceed according to the present occasion. Gymnast offered himself to go Whereupon it was concluded, that for his safety, and the better expedition, he should have with him some one that knew the ways,

who scouted and espied as narrowly as they could upon all quarters without any fear In the meantime Gargantua took a little refreshment, ate somewhat himself, the like did those who were with him, and caused to give to his mare a picotine of oats, that is, threescore and fourteen quarters and three bushels Gymnast and his comrade rode so long, that at last they met with the enemy's forces, all scattered and out of order, plundering, stealing, robbing, and pillaging all they could lay their hands on And, as far off as they could perceive him, they ran thronging upon the back of one another in all haste towards him, to unload him of his money, and untruss his portmanteaus Then cried he out unto them, My masters, I am a poor devil, I desire you to spare me I have yet one crown left

your own, for never yet was there any man that knew better how to take, lard, roast and dress, yea, by G—, to tear asunder and devour a hen, than I that am here and for my *Pro-*

rogues looked upon him, opening their throats a foot wide, and putting out their tongues like greyhounds, in hopes to drink after him but Captain Tripet, in the very nick of that their expectation, came running to him to see who it was To him Gymnast offered his bottle, saying, Hold captain, drink boldly and spare not, I have been thy taster,

devil (*pauvre diable*) Ha, said Tripet, see-

horse, and if he do not carry me well, you, Master Devil, must do it for I love a life that such a devil as you should carry me away

CHAPTER 35

How Gymnast very souply and cunningly killed Captain Tripet, and others of Picrochole's Men

When they heard these words, some

been a devil disguised, insomuch that one of them, named Good John, captain of the

hence, and get thee going Yet he went not away which words being heard by all the soldiers that were there,

thigh, shifting his foot in the stirrup, performed the stirrup leather feat, whereby, after the inclining of his body downwards, he forthwith launched himself aloft in the air, and placed both his feet together on the saddle, standing upright

very posture wherein he was, he fetched a gambol upon one foot, and turning to the left hand, failed not to carry his body perfectly round, just into its former stance, without

fetched another frisking gambol, as before, which done, he set his right hand thumb upon the hind bow of the saddle, raised himself up, and sprung in the air, poising and upholding his whole body upon the muscle and nerve of the said thumb, and so turned and whirled himself about three times At the fourth, reversing his body, and overturning it upside down, and foreside back, without touching any thing, he brought himself betwixt the horse's two ears, springing with all his body into the air, upon the thumb of his left hand, and in that posture, turning like a windmill, did most actively do that trick which is called the miller's pass After this,

the crupper, after the manner of gentlewom-

both his feet close together upon the saddle, and there made above a hundred frisks, turns, and demi pommads, with his arms held out across, and in so doing cried out aloud, I rage, I rage, devils, I am stark mad, devils, I am mad hold me, devils, hold me, hold, devils, hold, hold!

body, they thinking he had been a starved devil, as well in regard of his wonderful feats in vaulting, which they had seen, as for the talk Tripet had with him, calling him poor devil Only Tripet would have traitorously cleft his head with his horseman's sword, or lansquenet fauchion, but he was well armed,

[illegible]

the half of his liver, wherewith he fell to the ground, and in falling gushed forth above four pottles of pottage, and his soul mingled with the pottage

This done, Gymnast withdrew himself, very wisely considering that a case of great adventure and hazard should not be pursued unto its utmost period, and that it becomes all cavaliers modestly to use their good fortune without troubling or stretching it too far Wherefore, getting to horse, he gave him the spur, taking the right way unto Vauguyon, and Prelingot with him

CHAPTER 36

How Gargantua demolished the Castle at the Ford of Vede, and how they passed the Ford

As soon as he came, he related the estate and condition wherein they had found the enemy, and the stratagem which he alone had [illegible]

called by the name of St Martin s tree, because heretofore St Martin planted a pil- [illegible]

up easily, plucked off the boughs, and trimmed it at his pleasure In the meantime his mare pissed to ease her belly, but it was in such abundance, that it did overflow the [illegible]

mon, that there was some remainder of the [illegible]

there, be there no more, and if you are not there, I have no more to say But a ruffian gunner, whose charge was to attend the portcullis over the gate, let fly a cannon ball at him, and hit him with that shot most furiously on the right temple of his head, yet did him no more hurt, than if he had but cast a prune or kernel of a wine grape at him What [illegible]

till then busy at the pillage, when they heard this noise, ran to the towers and fortresses, from whence they shot at him above nine thousand and five and twenty falcon shot and harquebusades, aiming all at his head, and so thick did they shoot at him, that he cried out Ponocrates, my friend, these flies here are like to put out mine eyes, give me a branch of those willow trees to drive them away, thinking that the bullets and stones shot out of the great ordnance had been but dun flies Ponocrates looked and saw that there were no other flies but great shot which they had shot from the castle Then was it that he rushed with his great tree against the castle, and with mighty blows overthrew both towers and fortresses, and laid all level with the ground, by which means all that were within were slain and broken in pieces Going from thence, they came to the bridge at the mill, where they found all the ford covered with dead bodies so thick that they had choked up the mill, and stopped the current of its water, and these were those that were [illegible]

the carcasses of dead men, and that not by killing men as Diomedes did the Thracians, or as Ulysses did in throwing the corpses of his enemies at his horse's feet, as Homer saith,

lowed him very close, except Eudemon only, whose horse s forenght or far forefoot sank up to the knee in the paunch of a great fat chuff, who lay there upon his back drowned, and could not get it out There was he pestered, until Gargantua, with the end of his staff, thrust down the rest of the villain's tripes into the water, whilst the horse pulled

looby

CHAPTER 37

How Gargantua, in combing his Head, made the great Cannon Balls fall out of his Hair

Being come out of the river of Vede, they

care very much for her, nor for any body else

great tusks of elephants, whole and entire, he made fall at every rake about seven balls of bullets, at a dozen the ball that stuck in his hair, at the razing of the castle of the wood of Vede *Which his father Grangousier seeing,* thought they had been lice, and said unto *him, What, my dear son, hast thou brought* us this far some short winged hawks of the college of Montague? I did not mean that thou shouldest reside there Then answered

lany that I have known there for the galley-slaves are far better used amongst the Moors and Tartars, the murderers in the criminal dungeons, yea, the very dogs in your house, than are the poor wretched students in the aforesaid college And if I were King of Paris the devil take me if I would not set it on fire,

your son Gargantua hath lately received by the treachery of your enemies, as he was passing before the wood of Vede.

But they have been so rewarded, that they are all destroyed in the ruin of the castle, as were the Philistines by the policy of Samson, and those whom the tower of Silohim slew, as it is written in the thirteenth of Luke My opinion is, that we pursue them whilst the luck is on our side, for occasion hath all her hair on her forehead, when she is past, you may not recall her,—she hath no tuft whereby you can lay hold on her, for she is bald in the hinder part of her head, and never returneth again Truly, said Grangousier, it shall not be at this time, for I will make you a feast this night, and bid you welcome

four score and fifteen wethers, three hundred farrow pigs souced in sweet wine or musk, eleven score partridges, seven hundred snipes and woodcocks, four hundred Loudun and Cornwall capons, six thousand pullets, and as many pigeons, six hundred crammed hens fourteen hundred leverets, or young hares and rabbits, three hundred and three buzzards, and one thousand and seven hundred cockerels For venison, they could not so suddenly come by it, only eleven wild boars which the Abbot of Turpenay sent, and eighteen fallow deer, which the Lord of Gramount *bestowed, together with seven score* pheasants, which were sent by the Lord of *Essars, and some dozens of queests,* cushats, ring-doves, and woodculvers, river fowl, teals and awteals, bitterns, courtes, plovers, francolins, briganders, tyrasons young lapwings tame ducks, shovelers, woodlanders, herons moor hens, criels, storks, canepetiers, oranges flamans, which are phœnicopters, or crimson winged sea fowls, terrigoles, turkeys, arbens, coots, solan geese, curlews, termagants and water-wagtails, with a great deal of cream, curds, and fresh cheese, and store of

soup pottages and brewis with great variety Without doubt there was meat enough and it was handsomely dressed by Snapsauce Hotchpot, and Brayver juice Grangousier s cooks Jenkin Trudg apace and Clean glass were very careful to fill them drink

CHAPTER 38

How Gargantua did eat up six Pilgrims in a sallad

THE story requireth that we relate that which happened unto six pilgrims who came from Sebastian near to Nantes and who for shelter that night being afraid of the enemy

for they were as great as plum trees or as walnut trees he would go thither himself and brought thence in his hand what he thought good, and withal carried away the six pilgrims who were in so great fear that they did not dare to speak nor cough Wash

thus deliberating what to do Gargantua put them with the lettuce into a platter of the house as large as the huge tun of the White Friars of the Cistertian order which done with oil, vinegar and salt he ate them up to refresh himself a little before supper and had already swallowed up five of the pilgrims the sixth being in the platter totally hid under a lettuce except his bourbon or staff that appeared and nothing else Which Grangousier seeing said to Gargantua I think that is the horn of a shell snail do not eat it Why not said Gargantua they are good all th s month which he no sooner said,

The pilgrims thus devoured made shift to save themselves as well as they could, by drawing their bodies out of the reach of

to have drowned in his mouth and the flood of wine had almost carried them away into the gulf of his stomach Nevertheless skipping with their bourbons as St Michael s palmers use to do they sheltered themselves from the danger of that inundation under the banks of his teeth But one of them by chance groping or sounding the country with his staff to try whether they were in safety or no struck hard against the cleft of a hollow tooth and hit the mandibulary sinew or nerve of the jaw which put Gargantua to very great pain so that he began to cry for the rage that he felt To ease himself therefore of his smart

the scarf another by the band of the breeches and the poor fellow that had hurt him with the bourbon him he hooked to him by the codpiece which snatch nevertheless did

were past Ancenis The pilgrims thus dislodged ran away athwart the plain a pretty fast pace and the pain ceased even just at

soon as they had taken footing and that for their self preservation they had run a little out of the road, they on a sudden fell all six, except Fourniller into a trap that had been made to take wolves by a train out of which, nevertheless they escaped by the industry of the said Fourniller who broke all the snares and ropes Being gone from thence they lay all the rest of that night in a lodge near unto Coudray where they were comforted in their miseries by the gracious words of one of their company called Sweer to-go who showed them that this adventure had been foretold by the Prophet David in the Psalms —*Quum exsurgerent homines in nos fortè vivos deglutissent nos* when we were eaten in the sallad with salt oil and vinegar *Quum irasceretur furor eorum in nos forsitan aqua absorbuisset nos* when he drank the great draught *Tor*

rentem pertransivit anima nostra, when the stream of his water carried us to the thicket. *Forsitan pertransisset anima nostra aquam intolerabilem*, that is, the water of his urine, the flood whereof, cutting our way, took our feet from us *Benedictus Dominus, qui non dedit nos in captionem dentibus eorum Anima nostra sicut passer, erepta est de laqueo venantium*, when we fell into the trap *Laqueus contritus est*, by Fournillier, *et nos liberati sumus Adjutorium nostrum*, &c [49]

CHAPTER 39

How the Monk was feasted by Gargantua, and of the jovial discourse they had at supper

WHEN Gargantua was set down at table, after all of them had somewhat stayed their stomachs by a snatch or two of the first bits eaten heartily, Grangousier began to relate the source and cause of the war, raised between him and Picrochole, and came to tell, how Friar John of the Funnels had triumphed at the defence of the close of the abbey, and extolled him for his valour above Camillus, Scipio, Pompey, Cæsar, and Themistocles Then Gargantua desired that he might be presently sent for, to the end that with him they might consult of what was to be done Whereupon, by a joint consent, his steward went for him, and brought him along merrily, with his staff of the cross, upon Grangousier's mule When he was come, a thousand huggings, a thousand embracements, a thousand good days were given Ha, Friar John, my friend, Friar John my brave cousin, Friar John from the devil! Let me clip thee, my heart, about the neck to me an armsful I must gripe thee, my ballock, till thy back crack with it Come, my cod let me coll thee till I kill thee And Friar John, the gladdest man in the world, never was man made welcomer, never was any more courteously and graciously received than Friar John Come, come, said Gargantua, a stool here close by me at this end I am

gargle my throat withal *Deposita cappà*,[50] said Gymnast, let us pull off this frock Ho,

your shoulders, put it off My friend, said the monk, let me alone with it, for, by G—, I'll drink the better that it is on It makes all my

And, which is worse, I shall lose my appetite But if in this habit I sit down at table, I will drink, by G—, both to thee and to thy horse, and so, courage, frolic, God save the company! I have already supped, yet will I eat never a whit the less for that for I have a paved stomach, as hollow as a butt of malvasie, or St. Benedictus' boot, and always open like a lawyer's pouch Of all fishes, but the tench, take the wing of a partridge, or the thigh of a nun Doth not he die like a good fellow that dies with a stiff catso? Our prior loves exceedingly the white of a capon In that, said Gymnast, he doth not resemble the foxes for of the capons, hens, and pullets, which they carry away, they never eat the white Why, said the monk? Because, said Gymnast, they have no cooks to dress them, and, if they be not competently made ready, they remain red and not white, the redness of meats being a token that they have not got enough of the fire, whether by boiling, roasting or otherwise, except shrimps, lobsters, crabs, and cray fishes, which are cardinalised with boiling By God's feast gazers, said the monk, the porter of our abbey, then, hath not his head well boiled for his eyes are as red as a mazer made of an alder tree The thigh of this leveret is good for those that have the gout To the purpose of the trowel,—what is the reason, that the thighs of a gentlewoman are always fresh and cool? This problem, said Gargantua, is neither in Aristotle, in Alexander Aphrodiseus, nor in Plutarch There are three causes, said the monk, by which that place is naturally refreshed *Primo*, because the water runs all along it *Secundo*, because it is a shady place, obscure and dark, upon which the sun never shines And thirdly, because it is continually flabbelled, blown upon and aired by the northwinds of the hole arstic, the fan of the smock, and flipflap of the codpiece And lusty, my lads Some bousing liquor, Page! So! crack, crack, crack, O how good is God, that gives us of this excellent juice! I call him to witness, if I had been in the time of Jesus Christ, I would have kept him from being taken by the Jews in the garden of Olivet And the devil fail me, if I should have failed to cut off the hams of those gentlemen Apostles, who ran away so basely

after they had well supped, and left their good master in the lurch I hate that man worse than poison that offers to run away, when he should fight and lay stoutly about him Oh that I were but King of France for fourscore or a hundred years! By G—, I should whip like curtail-dogs these runaways of Pavia A plague take them, why did they not choose rather to die there, than to leave their good prince in that pinch and necessity? Is it not better and more honourable to perish in fighting valiantly than to live in disgrace by a cowardly running away? We are like to eat no great store of goslings this year, therefore, friend, reach me some of that roasted pig there

Diavolo, is there no more must? No more sweet wine? *Germinavit radix Jesse* [52] *Je renie ma vie, j'enrage de soif*, I renounce my life I rage for thirst This wine is none of the worst What wine drink you at Paris? I give myself to the devil, if I did not once keep open house at Paris for all comers six months together Do you know Friar Claud of the High Kilderkins? Oh the good fellow that he is! But I do not know what fly hath stung him of late, he is become so hard a student. For my part, I study not at all In our abbey we never study for fear of the mumps, which disease in horses is called the mourning in the chine. Our late abbot was wont to say, that it is a monstrous thing to see a learned monk By G—, master, my friend *Magis magnos clericos non sunt magis magnos sapientes* [53] You never saw so many hares as there are this year I could not any where come by a goss-hawk, nor tassel of falcon My Lord Bel loniere promised me a lanner, but he wrote to me not long ago, that he was become pursy The partridges will so multiply henceforth, that they will go near to eat up our ears I take no delight in the stalking horse, for I catch such cold, that I am like to founder myself at that sport If I do not run, toil, travel, and trot about, I am not well at ease True it is that in leaping over the hedges and bushes, my frock leaves always some of its wool be hind it I have recovered a dainty greyhound I give him to the devil, if he suffer a hare to escape him A groom was leading him to my Lord Huntlittle, and I robbed him of him Did I ill? No, Friar John, said Gymnast, no, by all the devils that are, no! So said the monk, do I attest these same devils so long as they last, or rather, virtue G—, what could that gouty limpard have done with so fine a dog? By the body of G—, he is better pleased, when one presents him with a good yoke of oxen How now, said Ponocrates, you swear, Friar John, it is only said the monk, but to grace and adorn my speech They are colours of a Ciceronian rhetoric.

CHAPTER 40

Why Monks are the outcasts of the World, and wherefore some have bigger Noses than others

By the faith of a Christian, said Eudemon, I do wonderfully dote, and enter in a great ecstasy, when I consider the honesty and good fellowship of this monk, for he makes us here all merry How is it, then, that they exclude the monks from all good companies, calling them feast troublers, marrers of mirth, and disturbers of all civil conversation, as the bees drive away the drones from their hives? *Ignavum fucos pecus* said Maro, *à præsepibus arcent* [54] Hereunto, answered Gargantua, there is nothing so true, as that the frock and cowl draw to them the opprobries, injuries, and maledictions of the world, just as the wind called *Cecias*, attracts the clouds The peremptory reason is because they eat the ordure and excrements of the world, that is to say the sins of the people, and, like dung chewers, and excrementitious eaters they are cast into the privies and secessive places that is, the convents and abbeys separated from political conversation, as the jakes and retreats of a house are But if you conceive, how an ape in a family is always mocked, and provokingly incensed, you shall easily apprehend how monks are shunned of all men, both young and old The ape keeps not the house as a dog doth, he draws not in the plough as the ox he yields neither milk nor wool as the sheep, he carrieth no burthen as a horse doth That which he doth, is only to conskite, spoil, and defile all which is the cause wherefore he hath of men mocks, frumperies and bastonadoes

After the same manner a monk, I mean those lither, idle, lazy monks, doth not labour and work, as do the peasant and artificer, doth not ward and defend the country, as doth the man-of-war, cureth not the sick and diseased, as the physician doth, doth neither preach nor teach, as do the Evangelical doctors and school masters, doth not import commodities and things necessary for the commonwealth, as the merchant doth. Therefore

is it, that by and of all men they are hooted at, hated and abhorred Yea, but, said Grangousier, they pray to God for us Nothing less answered Gargantua True it is, that with a tingle tangle jangling of bells they trouble and disquiet all their neighbours about them Right, said the monk, a mass, a matin, a vesper well rung is half said They mumble out great store of legends and psalms, by them not at all understood they say many *Pater-Nosters*, interlarded with *Ave Maries*, without thinking upon, or ap-

pray for us, and not for being afraid to lose their victuals, their manchets, and good fat pottage All true Christians, of all estates and conditions in all places, and at all times, send up their prayers to God, and the Mediator prayeth and intercedeth for them, and God is gracious to them Now such a one is our good Friar John, therefore every man desireth to have him in his company He is no bigot or

in the quire, I make withal some cross bow strings, polish glass bottles and bolts, I twist lines and weave purse nets, wherein to catch coneys I am never idle But now, hither come, some drink some drink here! Bring the fruit These chesnuts are of the wood of Estrox, and with good new wine are able to make you a fine cracker and composer of bum sonnets You are not as yet, it seems, well moistened in this house with the sweet *wine and must By G—, I drink to all men* freely, and at all fords like a proctor, or promoter's horse Friar John, said Gymnast, take away the snot that hangs at your nose Ha, ha, said the monk, am not I in danger of drowning, seeing I am in water even to the nose? No, no, *Quare? Quia*,[55] though some water come out from thence, there never goes in any, for it is well antidoted with pot-proof armour, and sirrup of the vine-leaf

O my friend, he that hath winter boots made of such leather may boldly fish for oysters, for they will never take water What is the cause, said Gargantua, that Friar John hath such a fair nose? Because, said Grangousier, that God would have it so, who frameth

rates, he came with the first to the fair of noses, and therefore made choice of the fair

she gave suck, my nose did sink in as in so much butter The hard breasts of nurses make children short-nosed But hey, gay, *Ad for-*

CHAPTER 41

How the Monk made Gargantua sleep, and of his hours and breviaries

SUPPER being ended, they consulted of the business in hand, and concluded that about midnight they should fall unawares upon the enemy, to know what manner of watch and ward they kept, and that in the mean while they should take a little rest, the better to refresh themselves But Gargantua could not sleep by any means, on which side soever he turned himself Whereupon the monk said to him, I never sleep soundly but when I am at sermon or prayers Let us therefore begin, you and I, the seven penitential psalms, to try whether you shall not quickly fall asleep The conceit pleased Gargantua very well and, beginning the first of these psalms, as soon as they came to the words, *Beati quorum*, they fell asleep both the one and the other But the monk, for his being formerly accustomed to the hour of claustral matins

song,

Awake, O Reinian, Ho, awake!
Awake, O Reiman, Ho!
Get up, you no more sleep must take,
Get up, for we must go

When they were all roused and up, he

ily, begin our matins with drinking, and at

ans, for you ought first to scour and cleanse your stomach of all its superfluities and excrements O well physicked, said the monk, a hundred devils leap into my body, if there be not more old drunkards than old physicians! I have made this paction and covenant with my appetite, that it always lieth down, and goes to bed with myself, for to that I every day give very good order, then the next morning it also riseth with me, and gets up when I am awake Mind you your charges, gentlemen, or tend your cures as much as you

they feed their hawks, do make them draw at a hen's leg, to purge their brains of phlegm,

ready to drink

After what manner, said Gargantua, do you say these fair hours and prayers of yours? After the manner of Whipfield, said the monk, by three psalms and three lessons, or *nothing at all, he that will I never tie myself* to hours, prayers, and sacraments for they are made for the man, and not the man for them Therefore is it, that I make my prayers in fashion of stirrup leathers, I shorten or

but thou art more worth than gold Therein, said the monk, I am like you but, *venite, apotemus*[53] Then made they ready store of carbonadoes, or rashers on the coals, and good fat soups, or brewis with sippets, and the monk drank what he pleased. Some kept him company, and the rest did forbear, for their stomachs were not as yet opened Afterwards every man began to arm and befit himself for the field And they armed the monk against his will, for he desired no other armour for back and breast, but his frock, nor any other weapon in his hand, but the staff of the cross Yet at their pleasure was he completely armed *cap-a pie,* and mounted upon one of the best horses in the kingdom, with a good slashing shable by his side, together with Gargantua, Ponocrates, Gymnast, Eudemon, and five and twenty more of the most resolute and adventurous of Grangousier's house, all armed at proof with their lances in their hands, mounted like St George, and every one of them having a harquebusier behind him

CHAPTER 42

How the Monk encouraged his fellow-champions, and how he hanged upon a tree

Thus went out those valiant champions on their adventure, in full resolution to know

safely God and Sanct Benedict be with us! If I had strength answerable to my courage, by's death, I would plume them for you like ducks I fear nothing but the great ordnance, yet I know of a charm by way of prayer,

pranks amongst them By G—, whoever of our party shall offer to play the duck, and

as he passed under a walnut tree in his way towards the causey, he broached the vizor of his helmet on the stump of a great branch of the said tree Nevertheless he set his spurs so fiercely to the horse, who was full of metal,

whilst his horse stole away from under him

By this means was the monk left, hanging on

Gargantua said, Sir, come and see Absalom hanging Gargantua being come, considered the countenance of the monk, and in what posture he hanged, wherefore he said to Eudemon, You were mistaken in comparing him to Absalom, for Absalom hung by his hair, but this shaveling monk hangeth by the ears Help me, said the monk, in the devil's name, is this a time for you to prate? You seem to me to be like the decretalist preachers, who say, that whosoever shall see his neighbour in the danger of death, ought, upon pain of trisulk excommunication, rather choose to admonish him to make his confession to a priest, and put his conscience in the state of peace, than otherwise to help and relieve him

And therefore when I shall see them fallen into a river, and ready to be drowned, I shall

Gymnast, and stir not, my minion I am now coming to unhang thee, and to set thee at freedom for thou art a pretty little gentle *monachus Monachus in claustro non valet ova duo, sed quando est extra bene valet triginta*[61] I have seen above five hundred hanged, but I never saw any have a better countenance in his dangling and pendilatory swagging Truly, if I had so good a one, I would willingly hang thus all my lifetime What said the monk, have you almost done

Then Gymnast alighted from his horse,

en branch, which done, he let him fall to the ground and himself after As soon as the monk was down, he put off all his armour, and threw away one piece after another about the field, and, taking to him again his staff of the cross, remounted up to his horse, which Eudemon had caught in his running away Then went they on merrily, riding along on the high way

CHAPTER 43

How the Scouts and Fore-Party of Picrochole were met with by Gargantua, and how the Monk slew Captain Draw forth and then was taken Prisoner by his Enemies

Picrochole, at the relation of those who had escaped out of the broil and defeat, wherein Tripet was untriped, grew very angry that the devils should have so run upon his men, and held all that night a counsel of war, at which Rashcalf and Touchfaucet concluded his power to be such, that he was able to defeat all the devils of hell, if they should come to jostle with his forces This Picrochole did not fully believe, though he doubted not much of it. Therefore sent he under the command and conduct of the Count Draw-forth,

case they should happen to encounter with devils, that by the virtue, as well of that Gregorian water, as of the stoles which they wore, they might make them disappear and vanish

tle back, and took occasion to pass above the aforesaid Hospital, to try what intelligence they could come by in those parts In which resolution riding on, and by chance in a pastoral lodge, or shepherd's cottage near to Coudray, hitting upon the six pilgrims, they carried them way-bound and manacled, as if they had been spies, for all the exclamations, adjurations, and requests that they could make Being come down from thence towards Sevillé, they were heard by Gargantua, who said then unto those that were with him, Comrades and fellow soldiers, we have here met with an encounter, and they are ten times in number more than we Shall we charge them or no? What a devil, said the monk, shall we do else? Do you esteem men by their number, rather than by their valour and prowess? With this he cried out, Charge devils, charge! Which when the enemies heard, they thought certainly that they had been very devils, and therefore even then be-

gan all of them to run away as hard as they could drive, Draw forth only excepted, who immediately settled his lance on its rest, and therewith hit the monk with all his force on the very middle of his breast, but, coming against his horrific frock, the point of the iron, being with the blow either broke off or blunted, it was in matter of execution, as if you had struck against an anvil with a little wax-candle

Then did the monk, with his staff of the cross, give him such a sturdy thump and *whurret betwixt his neck and shoulders, upon* the acromion bone, that he made him lose both sense and motion, and fall down stone dead at his horse's feet, and, seeing the sign of the star which he wore scarfwise, he said unto Gargantua, These men are but priests, which is but the beginning of a monk, by St John I am a perfect monk I will kill them to you like flies Then ran he after them at a swift and full gallop, till he overtook the rear, and felled them down like tree-leaves, striking athwart and along and every way Gymnast presently asked Gargantua if they should pursue them? To whom Gargantua answered, By no means, for, according to right military discipline, you must never drive your enemy unto despair, for that such a strait doth multiply his force and increase his courage, which was before broken and cast down, neither is there any better help, or outgate of relief for men that are amazed, out of heart, toiled, and spent, than to hope for no favour at all How many victories have been taken out of the hands of the victors by the vanquished, when they would not rest satisfied with reason, but attempt to put all to the sword and totally to destroy their enemies, without leaving so much as one to carry home news of the defeat of his fellows Open, therefore, unto your enemies all the gates and ways, and make to them a bridge of silver rather than fail, that you may be rid of them

But to prevent dangers, let us not yet retreat, but halt here quietly, as in an ambush, for I think I do already understand the policy and judgment of our enemies They are truly more directed by chance and mere fortune, than by good advice and counsel In the mean while, whilst these made a stop under the walnut trees, the monk pursued on the chase, charging all he overtook, and giving quarter to none, until he met with a trooper, who carried behind him one of the poor pil-

you save me! Which words being heard by those that rode in the van, they instantly faced about, and seeing there was nobody

two of the marshal's men to keep, and, look-

nut trees to meet with them, and left the monk there all alone, with his two foresaid men to guard him Gargantua heard the noise and neighing of the horses, and said to his men, Comrades, I hear the track and beating of the enemy's horsefeet, and withal per-

means we shall be able to receive their charge, to their loss and our honour

CHAPTER 44

How the Monk rid himself of his Keepers, and how Picrochole's Forlorn Hope was defeated

THE monk, seeing them break off thus without order, conjectured that they were to set upon Gargantua and those that were with him, and was wonderfully grieved that he could not succour them Then considered he the countenance of the two keepers in whose custody he was, who would have willingly run after the troops to get some booty and plunder, and were always looking towards the valley unto which they were going Farther, he syllogized, saying, These men are but badly skilled in matters of war, for they have not required my parole, neither have they taken my sword from me Suddenly hereupon he drew his brackmard or horseman's sword, wherewith he gave the keeper which held him on the right side, such a sound slash, that he cut clean through the jugular veins, and the sphagitid or transparent

arteries of the neck, with the fore part of the throat called the gargareon even unto the two adenes, which are throat kernels, and, redoubling the blow, he opened the spinal marrow betwixt the second and third vertebræ There fell down that keeper stark dead to the ground Then the monk, reining his horse to the left, ran upon the other, who,

Prior, quarter, quarter, my good friend my Lord Prior And the monk cried likewise My Lord Posterior my friend my Lord Posterior, you shall have it upon your *posteriorums* Ha, said the keeper, my Lord Prior, my minion, my gentle Lord Prior, I pray God make you an Abbot By the habit, said the monk which I wear, I will here make you a Cardinal What! do you use to pay ransoms to religious men? You shall therefore have by and by a red hat of my giving And the fellow cried Ha my Lord Prior, my Lord Prior my Lord Abbot that shall be, my Lord Cardinal, my Lord all! Ha ha hes no my Lord Prior my good little Lord the Prior, I yield render and deliver myself up to you And I deliver thee, said the monk to all the devils in hell Then

two meninges or films which enwrap the brain, and made a deep wound in the brain's two posterior ventricles and the cranium or skull abode hanging upon his shoulders by the skin of the pericranium behind in form of a doctor s bonnet, black without and red within Thus fell he down also to the ground stark dead

slaughter that Gargantua had made with his great tree amongst them as also Gymnast, Ponocrates Eudemon and the rest that they

had seen the very proper species and form of death before their eyes, or rather, as when

for they see not anything touch him So fled these people destitute of wit, without knowing any cause of flying only pursued by a panic terror, which in their minds they had conceived The monk, perceiving that their whole intent was to betake themselves to

strength fetching a compass with his arm without feigning or sparing, slew and over threw so many, that his sword broke in two pieces Then thought he within himself that he had slain and killed sufficiently, and that the rest should escape to carry news There fore he took up a battle axe of those that lay there dead and got upon the rock again

sword lance nor gun with him and those who carried the pilgrims bound he made to

CHAPTER 45

How the Monk carried along with him the Pilgrims, and of the good words that Grangousier gave them

This skirmish being ended, Gargantua retreated with his men, excepting the monk and about the dawning of the day they came unto Grangousier, who in his bed was pray

Then have they mischief and ill luck, said Grangousier, which was very true Therefore is it a common proverb to this day, to give a man the monk, or as in French *luy bailler le moyne* when they would express the doing unto one a mischief Then commanded he a

good breakfast to be provided for their refreshment When all was ready, they called Gargantua, but he was so aggrieved that the monk was not to be heard of, that he would neither eat nor drink In the meanwhile, the monk comes, and from the gate of the outer court cries out aloud, Fresh wine, fresh wine, Gymnast my friend! Gymnast went out and saw that it was Friar John, who brought along with him six pilgrims and Touchfaucet prisoners whereupon Gargantua likewise went forth to meet him and all of them made him the best welcome that possibly they could, and brought him before Grangousier, who asked him of all his adventures The monk told him all, both how he was taken, how he rid himself of his keepers, of the slaughter he had made by the way, and how he had rescued the pilgrims, and brought

Sebastian near Nantes, and are now return-

Sancts and holy men of God, as to make them like unto the devils, who do nothing but hurt unto mankind,—as Homer writeth that the *plague was sent into the camp of the Greeks*

preach at Sinay, that Saint Antony sent the

hypocritical rogue durst set his foot within my territories And truly I wonder that your king should suffer them in their sermons to publish such scandalous doctrine in his dominions, for they deserve to be chastised with greater severity than those who, by magical art, or any other device, have brought the pestilence into a country The pest killeth but the bodies, but such abominable impostors empoison our very souls As he spoke these words, in came the monk very resolute, and asked them, whence are you, you poor wretches? Of Saint Genou, said they. And

pose, whilst you are upon your roaming rant and gadding pilgrimage Hin, hen, said Sweer to-go, I am not afraid of mine, for he that shall see her by day will never break his neck to come to her in the night time Yea, marry, said the monk, now you have hit it Let her be as ugly as ever was Proserpina, she will once, by the Lord G—, be overturned, and get her skin-coat shaken, if there dwell any monks near to her, for a good carpenter will make use of any kind of timber Let me be peppered with the pox, if you find not all your wives with child at your return, for the very shadow of the steeple of an abbey is fruitful. It is, said Gargantua, like the water of Nilus in Egypt, if you believe Strabo and Pliny, *lib* 7, *cap* 3 What virtue will there be, then, said the monk, in their bullets of

whom I pray to guide you perpetually, and henceforward be not so ready to undertake these idle and unprofitable journeys Look to your families, labour every man in his vocation, instruct your children, and live as the

have been more edified and instructed by the talk which he had with us, than by all the

their bottles with wine, and gave unto each of them a horse to ease them upon the way, together with some pence to live by

CHAPTER 46

How Grangousier did very kindly entertain Touchfaucet his Prisoner

TOUCHFAUCET was presented unto Grangousier, and by him examined upon the enterprise and attempt of Picrochole, what it was

bakers It is too great an undertaking, said Grangousier, and, as the proverb is, He that gripes too much, holds fast but little The

of the ancient Herculeses Alexanders, Hannibals, Scipios, Cæsars, and other such heroes, is quite contrary to the profession of the gospel of Christ, by which we are commanded to preserve, keep, rule, and govern every man his own country and lands and not in a hostile manner to invade others, and that which heretofore the Barbarians and Saracens called prowess and valour, we now call robbing, thievery, and wickedness It would have been more commendable in him to have contained himself within the bounds of his own territories, royally governing them, than to insult and domineer in mine, pillaging and

but by robbing me, he cannot escape destruction Go your ways in the name of God, pros-

for your ransom, I do freely remit it to you,

when the Greeks took up arms against one

ing of them with all discretion and modesty Although you call it war, it is but superficial it entereth not into the closet and inmost cabinet of our hearts For neither of us hath been wronged in his honour, nor is there any question betwixt us in the main, but only how to redress, by the by, some petty faults, committed by our men,—I mean, both yours and ours, which, although you knew, you ought to let pass, for these quarrelsome persons deserve rather to be contemned than mentioned, especially seeing I offered them satisfaction according to the wrong God shall be the just judge of our variances, whom I beseech, by death rather to take me out of this life, and to permit my goods to perish and be destroyed before mine eyes, than that by me or mine he should in any sort be wronged. These words uttered, he called the monk, and before them all thus spoke unto him Friar John, my good friend, is it you that took prisoner the Captain Touchfaucet here present? Sir, said the monk, seeing himself is here, and that he is of the years of discretion, I had rather you should know it by his confession than by any words of mine Then said Touchfaucet, My sovereign lord, it is he indeed that took me, and I do therefore most freely yield

monk for taking him the sum of threescore and two thousand saluts, (in English money, fifteen thousand and five hundred pounds,) which was done, whilst they made a collation or little banquet to the said Touchfaucet, of whom Grangousier asked, If he would stay with him, or if he loved rather to return to his king? Touchfaucet answered, that he was content to take whatever course he would advis

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wrought with vine branch like flourishes, of fair goldsmith's work, and a collar or neck chain of gold, weighing seven hundred and two thousand merks (at eight ounces each), garnished with precious stones of the finest sort, esteemed at a hundred and sixty thousand ducats, and ten thousand crowns more,

an honourable donative by way of present. ~ thus talk Touchfaucet got to his horse, ! Gargantua for his safety allowed him the rd of thirty men at arms, and six score rchers to attend him under the conduct of Gymnast, to bring him even unto the gate of ` rock Clermond, if there were need. As soon as he was gone, the monk restored unto Grangousier the three-score and two thousand saluts, which he had received, saying, " , it is not as yet the time for you to give such gifts,—stay till this war be at an end, for none can tell what accidents may occur, and war, begun without good provision of money before hand for going through with it, is but a breathing of strength, and blast that will quickly pass away Coin is the sinews of war 'ell then, said Grangousier, at the end I will content you by some honest recompense, as ' all those who shall do me good service.

CHAPTER 47

How Grangousier sent for his Legions, and how Touchfaucet slew Rashcalf, and was afterwards executed by the command of Picrochole

About this same time those of Besse, of the Old Market, of St James' Bourg, of the Draggage, of Parillé, of the Rivers of the rocks of St Pol, of the Vaubreton, of Pautillé, of the Brehemont, of Clainbridge, of Cravant, of Grandmont, of the town at the Badgerholes, of Huymes, of Segre, of Husse, of St Lovant, of Panzoust, of the Coldraux, of Verron, of Coulaines, of Chose, of Varenes, of Bourgueil, of the Bouchard Island, of the Croullay, of Narsay, of Cande, of Montsoreau, and other bordering places, sent ambassadors unto Grangousier, to tell him that they were advised of the great wrongs which Picrochole had done him, and in regard of their ancient confederacy, offered him what assistance they could afford, both in men, money, victuals, and ammunition, and other necessaries for war The money, which by the joint agreement of them all was sent unto him, amounted to six score and fourteen millions two crowns and a half of pure gold The forces wherewith they did assist him did consist of fifteen thousand cuirassiers, two and thirty thousand light horsemen, four score and nine thousand dragoons, and a hundred and forty thousand volunteer adventurers These had with them eleven thousand and two hundred cannons, double cannons, long pieces of artillery called basilisks, and smaller sized ones, known by the name of spirols, besides the mortar-pieces and granadoes Of pioneers they had seven and forty thousand, all victualled and paid for six months and four days of advance Which offer Gargantua did not altogether refuse, nor wholly accept of, but, giving them hearty thanks, said, that he would compose and order the war by such a device, that there should not be found great need to put so many honest men to trouble in the managing of it, and therefore was content at that time to give order only for bringing along the legions, which he maintained in his ordinary garrison towns of the Devinière, of Chavigny, of Gravot, and of the Quinquenais, amounting to the number of two thousand cuirassiers, three score and six thousand foot soldiers, six and twenty thousand dragoons, attended by two hundred pieces of great ordnance, two and twenty thousand pioneers, and six thousand light horsemen, all drawn up in troops, so well befitted and accommodated with their commissaries, sutlers, farriers, harness-makers, and other such like necessary members in a military camp, so fully instructed in the art of warfare, so perfectly knowing and following their colours, so ready to hear and obey their captains, so nimble to run, so strong at their charging, so prudent in their adventures, and every day so well disciplined, that they seemed rather to be a concert of organ pipes, or mutual concord of the wheels of a clock, than an infantry and cavalry, or army of soldiers

Touchfaucet immediately after his return presented himself before Picrochole, and related unto him at large all that he had done and seen, and at last endeavoured to persuade him with strong and forcible arguments to capitulate and make an agreement with Grangousier, whom he found to be the honestest man in the world, saying further, that it was neither right nor reason thus to trouble his neighbours, of whom they never received any thing but good And in regard of the main point, that they should never be able to go through stitch with that war, but to their great damage and mischief for the forces of Picrochole were not so considerable, but that Grangousier could easily overthrow them

He had not well done speaking, when Rashcalf said out aloud, Unhappy is that prince, which is by such men served, who are so easily corrupted, as I know Touchfaucet is For I see his courage so changed, that he

had willingly joined with our enemies to fight against us and betray us, if they would have received him, but, as virtue is of all, both friends and foes, praised and esteemed, so is wickedness soon known and suspected, and although it happen the enemies do make use thereof for their profit, yet have they always the wicked and the traitors in abomination

Touchfaucet, being at these words very impatient, drew out his sword, and therewith

his body, said boldly, So let him perish, that shall a faithful servant blame *Picrochole* incontinently grew furious and seeing Touchfaucet's new sword and his scabbard so richly diapered with flourishes of most excellent workmanship, said Did they give thee this weapon so feloniously therewith to kill before my face my so good friend Rashcalf? Then immediately commanded he his guard to hew him in pieces which was instantly done, and that so cruelly, that the chamber was all dyed with blood Afterwards he appointed the corpse of Rashcalf to be honourably buried, and that of Touchfaucet to be cast over the walls into the ditch

The news of these excessive violences were quickly spread through all the army, whereupon many began to murmur against Picrochole, in so far that Pinchpenny said to him, My sovereign lord, I know not what the issue of this enterprise will be I see your men much dejected, and not well resolved in their minds, by considering that we are here very ill provided of victuals, and that our number is already much diminished by three or four sallies Furthermore, great supplies and recruits come daily in to your enemies but we so moulder away, that, if we be once besieged, I do not see how we can escape a total destruction Tush, pish, said Picrochole, you are like the Melun eels, you cry before they come to you Let them come, let them come, if they dare

CHAPTER 48

How Gargantua set upon Picrochole within the Rock Clermond and utterly defeated the Army of the said Picrochole

GARGANTUA had the charge of the whole army, and his father Grangousier stayed in his castle, who, encouraging them with good words, promised great rewards unto those

prove more faint and remiss than women My opinion is, therefore, that now presently after your men have taken breath, and some small refection, you give order for a resolute assault, and that we storm them instantly His advice was found very good, and for effectuating *thereof he brought forth his army* into the plain field, and placed the reserves on the skirt or rising of a little hill The monk took along with him six companies of foot, and two hundred horsemen well armed, and with great diligence crossed the marsh, and valiantly got upon the top of the green hillock even unto the highway which leads to Loudun Whilst the assault was thus begun, Picrochole's *men could not tell what* was best to issue out and receive the assailants, or keep within the town and not to stir Himself in the meantime, without deliberation, sallied forth

purpose the Gargantuists betook themselves unto the valleys, to give the ordnance leave to play and range with the larger scope

Those of the town defended themselves as well as they could, but their shot passed over without doing any hurt at all Some of Picrochole's men, that had escaped our artillery, set most fiercely upon our soldiers, but prevailed little, for they were all let in betwixt the files, and there knocked down to the ground which their fellow-soldiers seeing they would have retreated but the monk having seized upon the pass, by which they were to return, they run away and fled in all the disorder and confusion that could be imagined

Some would have pursued after them and followed the chase, but the monk withheld

them, apprehending that in their pursuit the pursuers might lose their ranks, and so give occasion to the besieged to sally out of the town upon them Then staying there some space, and none coming against him, he sent the Duke Phrontist, to advise Gargantua to advance towards the hill upon the left hand, to hinder Picrochole's retreat at that gate, which Gargantua did with all expedition, and sent thither four brigades under the conduct of Sebast, which had no sooner reached the top of the hill, but they met Picrochole in the teeth, and those that were with him scattered

Then charged they upon them stoutly, yet were they much damaged by those that were upon the walls, who galled them with all manner of shot, both from the great ordnance, small guns, and bows Which Gargantua perceiving, he went with a strong party to their relief, and with his artillery began to thunder so terribly upon that canton of the wall and so long that all the strength within the town, to maintain and fill up the breach, was drawn thither The monk, seeing that quarter which he kept besieged void of men and competent guards and in a manner altogether naked and abandoned did most magnanimously on a sudden lead up his men towards the fort, and never left it till he had got up upon it, knowing that such as come to the reserve in a conflict bring with them always more fear and terror, than those that deal about them with their hands in the fight

Nevertheless he gave no alarm till all his soldiers had got within the wall, except the two hundred horsemen, whom he left without to secure his entry Then did he give a most horrible shout, so did all those who were with him, and immediately thereafter, without resistance, putting to the edge of the sword the guard that was at that gate they opened it to the horsemen, with whom most furiously they altogether ran towards the east gate, where all the hurly burly was, and coming close upon them in the rear, overthrew all their forces

The besieged, seeing that the Gargantuists had won the town upon them, and that they were like to be secure in no corner of it, submitted themselves unto the mercy of the monk, and asked for quarter which the monk very nobly granted to them, yet made them lay down their arms, then, shutting them up within churches, gave order to seize upon all the staves of the crosses, and placed men at the doors to keep them from coming forth Then, opening the east gate, he issued out to succour and assist Gargantua. But Picrochole, thinking it had been some relief coming to him from the town, adventured more forwardly than before, and was upon the giving of a most desperate home-charge, when Gargantua cried out, Ha, Friar John, my friend, Friar John, you are come in a good hour Which unexpected accident so affrighted Picrochole and his men, that, giving all for lost, they betook themselves to their heels, and fled on all hands Gargantua chased them till they came near to Vaugaudry, killing and slaying all the way, and then sounded the retreat

CHAPTER 49

How Picrochole in his flight fell into great misfortunes, and what Gargantua did after the Battle

Picrochole, thus in despair, fled towards the Bouchard Island, and in the way to Riviere his horse stumbled and fell down, whereat he on a sudden was so incensed, that he with his sword without more ado killed him in his choler, then not finding any that would remount him, he was about to have taken an ass at the mill that was thereby, but the miller's men did so baste his bones, and so soundly bethwack him, that they made him both black and blue with strokes, then stripping him of all his clothes, gave him a scurvy old canvas jacket wherewith to cover his nakedness Thus went this poor choleric wretch who passing the water at Port Huaux, and relating his misadventurous disasters, was foretold by an old Lourpidon hag, that his kingdom should be restored to him at the coming of the Cockicranes What is become of him since we cannot certainly tell yet was I told that he is now a porter at Lyons, as testy and pettish in humour as ever he was before and would be always, with great lamentation inquiring at all strangers of the coming of the Cockicranes expecting assuredly, according to the old woman's prophecy, that at their coming he shall be re-established in his kingdom The first thing Gargantua did after his return into the town was to call the muster roll of his men which when he had done he found that there were very few either killed or wounded only some few foot of Captain Tolmere's company, and Ponocrates, who was shot with a musket ball through the doublet Then he caused them all at and in

their several posts and divisions to take a little refreshment, which was very plenteously provided for them in the best drink and victuals that could be had for money, and gave order to the treasurers and commissaries of the army, to pay for and defray that repast, and that there should be no outrage at all, nor abuse committed in the town, seeing it was his own And furthermore commanded, that immediately after the soldiers had done with eating and drinking for that time sufficiently, and to their own hearts' desire, a gathering should be beaten, for bringing them altogether, to be drawn upon the piazza before the castle, there to receive six months' pay completely All which was done After this, by his direction, were brought before him in the said place all those that remained of Picrochole's party, unto whom, in the presence of the princes, nobles, and officers of his court and army, he spoke as followeth

CHAPTER 50

Gargantua's speech to the vanquished

Our forefathers and ancestors of all times have been of this nature and disposition, that, upon the winning of a battle, they have chosen rather, for a sign and memorial of their triumphs and victories, to erect trophies and monuments in the hearts of the vanquished by clemency, than by architecture in the lands which they had conquered For they did hold in greater estimation the lively remembrance of men, purchased by liberality, than the dumb inscription of arches, pillars, and pyramids, subject to the injury of storms and tempests, and to the envy of every one You may very well remember of the courtesy, which by them was used towards the Bretons, in the battle of St Aubin of Cormier, and at the demolishing of Partenay You have heard, and hearing admire, their gentle comportment towards those at the barriers of Spaniola, who had plundered, wasted, and ransacked the maritime borders of Olone and Thalmondois All this hemisphere of the world was filled with the praises and congratulations which yourselves and your fathers made, when Alpharbal King of Canarre, not satisfied with his own fortunes, did most furiously invade the land of Onyx, and with cruel piracies molest all the Armorick Islands, and confine regions of Brittany Yet was he in a set naval fight justly taken and vanquished by my father, whom God preserve and pro- [illegible]

[illegible] extreme high ransom, he entreated him very courteously, lodged him kindly with himself in his own palace, and out of his incredible [illegible]

[illegible] ship What fell out upon it? Being returned into his country, he called a parliament, where all the princes and states of his kingdom being assembled, he showed them the humanity which he had found in us, and therefore wished them to take such course by way of compensation therein, as that the whole world might be edified by the example, as well of their honest graciousness to us, as of our gracious honesty towards them The result hereof was, that it was voted and decreed by an unanimous consent, that they should offer up entirely their lands, domin- [illegible]

[illegible] great ships of burden, bringing with him the treasures, not only of his house and royal lineage, but almost of all the country besides For he embarking himself to set sail with a west north east wind, every one in heaps did cast into the ship gold, silver, rings, jewels, spices, drugs, and aromatical perfumes, parrots, pelicans, monkeys, civet-cats, black- [illegible]

[illegible] father, and would have kissed his feet. That action was found too submissively low, and therefore was not permitted, but in exchange he was most cordially embraced He offered his presents, they were not received, because they were too excessive he yielded himself voluntarily a servant and vassal, and was content his whole posterity should be liable to the same bondage, this was not accepted of, because it seemed not equitable he surrendered, by virtue of the decree of his great parliamentary council, his whole countries and kingdoms to him, offering the deed and conveyance, signed, sealed, and ratified, by those that were concerned in it, this was altogether refused, and the parchments cast into the fire In end, this free good will and simple

meaning of the Canarrines wrought such tenderness in my father's heart, that he could not

which he had done them, saying, that any courtesy he had conferred upon them was not worth a rush, and what favour soever he had showed them, he was bound to do it But so much the more did Alpharbal augment the repute thereof What was the issue? Whereas for his ransom in the greatest extremity of rigour, and most tyrannical dealing, could not have been exacted above twenty times a hundred thousand crowns, and his eldest sons detained as hostages, till that sum had been paid, they made themselves perpetual tributaries, and obliged to give us every year two millions of gold at four and twenty carats fine The first year we received the whole sum of two millions, the second year of their own accord they paid freely to us three and twenty hundred thousand crowns, the third year, six and twenty hundred thousand, the fourth year, three millions, and do so increase it always out of their own good will, that we shall be constrained to forbid them to bring us any more This is the nature of gratitude and true thankfulness For time, which gnaws and diminisheth all things else, augments and increaseth benefits, because a no-

clemency of my parents, I do now forgive you, deliver you from all fines and imprisonments, fully release you, set you at liberty, and every way make you as frank and free as ever you were before Moreover, at your going out of the gate, you shall have every one of you three months' pay to bring you home into your houses and families, and shall have a safe convoy of six hundred cuirassiers and eight thousand foot under the conduct of Alexander, esquire of my body, that the clubmen of the country may not do you any injury God be with you! I am sorry from my heart that Picrochole is not here for I would have given him to understand that this war was undertaken against my will, and without any hope to increase either my goods or renown But seeing he is lost, and that no man can tell where, nor how he went away, it is

learned men of the kingdom And because a realm, thus desolate, may easily come to ruin, if the covetousness and avarice of those, who by their places are obliged to administer justice in it, be not curbed and restrained, I ordain and will have it so, that Ponocrates be overseer and superintendent above all his governors, with whatever power and authority is requisite thereto, and that he be continually with the child, until he find him able and capable to rule and govern by himself

Now I must tell you, that you are to understand how a too feeble and dissolute facility in pardoning evil doers giveth them occasion to commit wickedness afterwards more readily, upon this pernicious confidence of receiving favour I consider, that Moses, the meekest man that was in his time upon the earth, did severely punish the mutinous and seditious people of Israel I consider likewise, that Julius Cæsar, who was so gracious an emperor, that Cicero said of him, that his fortune had nothing more excellent than that he could, and his virtue nothing better, than that he would always save and pardon every man, he, notwithstanding all this, did in certain places most rigorously punish the authors of rebellion After the example of these good men, it is my will and pleasure, that you deliver over unto me, before you depart hence, first, that fine fellow Marquet, who was the prime cause, origin, and ground work of this war, by his vain presumption and overweening secondly, his fellow cake bakers, who

who have been incendiaries or fomenters of the war, by provoking, praising, or counselling him to come out of his limits thus to trouble us

CHAPTER 51

How the victorious Gargantuists were recompensed after the Battle

When Gargantua had finished his speech, the seditious men whom he required were delivered up unto him, except Swashbuckler, Durtaille, and Smalltrash, who ran away six hours before the battle,—one of them as far as

their several posts and divisions to take a little refreshment, which was very plenteously provided for them in the best drink and victuals that could be had for money, and gave order to the treasurers and commissaries of the army, to pay for and defray that repast,

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satisfied with his own fortunes, did most furiously invade the land of Onyx, and with cruel piracies molest all the Armorick Islands, and confine regions of Brittany Yet was he in a set naval fight justly taken and vanquished by my father, whom God preserve and protect But what? Whereas other kings and emperors, yea those who entitle themselves catholics, would have dealt roughly with him, kept him a close prisoner, and put him to an

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therefore wished them to take such course by way of compensation therein, as that the whole world might be edified by the example, as well of their honest graciousness to us, as of our gracious honesty towards them The result hereof was, that it was voted and decreed by an unanimous consent, that they should offer up entirely their lands, domin

turned with nine thousand and thirty-eight great ships of burden, bringing with him the treasures, not only of his house and royal lineage, but almost of all the country besides For he embarking himself to set sail with a west north east wind, every one in heaps did cast into the ship gold, silver, rings jewels, spices, drugs, and aromatical perfumes, par rots pelicans, monkeys, civet cats, black-spotted weasels, porcupines, &c He was accounted no good mother's son, that did not cast in all the rare and precious things he had.

Being safely arrived, he came to my said father, and would have kissed his feet That action was found too submissively low, and therefore was not permitted, but in exchange he was most cordially embraced He offered his presents, they were not received, because they were too excessive he yielded himself voluntarily a servant and vassal, and was content his whole posterity should be liable to

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meaning of the Canarrines wrought such tenderness in my father's heart, that he could not abstain from shedding tears, and wept, most profusely, then, by choice words very con gruously adapted, strove in what he could to diminish the estimation of the good offices which he had done them, saying, that any courtesy he had conferred upon them was not worth a rush, and what favour soever he had showed them, he was bound to do it But so much the more did Alpharbal augment the repute thereof What was the issue? Whereas for his ransom in the greatest extremity of rigour, and most tyrannical dealing, could not have been exacted above twenty times a hundred thousand crowns, and his eldest sons detained as hostages, till that sum had been paid, they made themselves perpetual tributaries, and obliged to give us every year two millions of gold at four and twenty carats fine The first year we received the whole sum of two millions, the second year of their own accord they paid freely to us three and twenty hundred thousand crowns, the third year, six and twenty hundred thousand, the fourth year, three millions, and do so increase it always out of their own good will, that we shall be constrained to forbid them to bring us any more This is the nature of gratitude and true thankfulness For time, which

clemency of my parents, I do now forgive you, deliver you from all fines and imprisonments, fully release you, set you at liberty, and every way make you as frank and free as ever you were before Moreover, at your going out of the gate, you shall have every one of you three months' pay to bring you home into your houses and families and shall have a safe convoy of six hundred cuirassiers and eight thousand foot under the conduct of Alexander, esquire of my body, that the clubmen of the country may not do you any in-

any hope to increase either my goods or renown But seeing he is lost, and that no man can tell where, nor how he went away, it is my will that this kingdom remain entire to

learned men of the kingdom And because a realm, thus desolate, may easily come to ruin, if the covetousness and avarice of those, who by their places are obliged to administer justice in it, be not curbed and restrained, I ordain and will have it so, that Ponocrates be overseer and superintendent above all his governors, with whatever power and authority is requisite thereto, and that he be continually with the child, until he find him able and capable to rule and govern by himself

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he, notwithstanding all this, did in certain places most rigorously punish the authors of rebellion After the example of these good men, it is my will and pleasure, that you deliver over unto me, before you depart hence, first, that fine fellow Marquet, who was the prime cause, origin, and ground work of this war, by his vain presumption and overweening secondly, his fellow cake bakers, who

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to Lamielneck at one course, another to the valley of Vire, and the third even unto Logroine, without looking back, or taking

those who died there he caused to be honourably buried in Blacksoille-valley, and Burn

upon oath could appear they had sustained, and, for their better defence and security in times coming against all sudden uproars and

them back to their winter-quarters in their several stations, and garrisons the decumane legion only excepted, whom in the field on that day he saw do some great exploit, and their captains also whom he brought along with himself unto Grangousier

At the sight and coming of them the good man was so joyful, that it is not possible fully to describe it He made them a feast the most

precious stones, enamelling, and workmanship, which by all men's estimation was more worth than the matter of the gold Then unto every one of them out of his coffers caused he to be given the sum of twelve hundred thousand crowns ready money And, further, he

of his as were most commodious for them To Ponocrates he gave the rock Clermond, to Gymnast the Coudray, to Eudemon, Monpensier, Rivau, to Tolmere, to Ithibolle, Montsaureau, to Acamas, Cande, Varenes, to Chironacte, Gravot, to Sebaste, Quinquenais, to Alexander, Ligre, to Sophrone, and so of his other places.

CHAPTER 52

How Gargantua caused to be built for the Monk the Abbey of Theleme

There was left only the monk to provide for,

pleased him, but the monk gave him a very peremptory answer, that he would never take upon him the charge nor government of monks For how shall I be able, said he, to rule over others, that have not full power and command of myself? If you think I have done you, or may hereafter do you any acceptable service, give me leave to found an abbey after my own mind and fancy The motion pleased Gargantua very well, who thereupon offered him all the country of Theleme by the River of Loire, till within two leagues of the great forest of Port Huaut The monk then requested Gargantua to institute his religious order contrary to all others First then, said Gargantua, you must not build a wall about your convent, for all other abbeys are strongly walled and mured about See, said the monk, and not without cause, where there is *mur* before, and *mur* behind, there is store of murmur, envy, and mutual conspiracy Moreover, seeing there are certain convents in the world, whereof the custom is, if any women come in, I mean chaste and honest women, they immediately sweep the ground which they have trod upon, therefore was it ordained that if any man or woman, entered

which they had passed And because in all other monasteries and nunneries all is compassed, limited, and regulated by hours, it was decreed that in this new structure there should be neither clock nor dial but that according to the opportunities and incident occasions, all their hours should be disposed of, for, said Gargantua the greatest loss of time that I know, is to count the hours What good comes of it? Nor can there be any greater dotage in the world than for one to guide and direct his courses by the sound of a bell, and not by his own judgment and discretion

Item Because at that time they put no women into nunneries but such as were either purblind blinkards lame crooked ill favoured, mis-shapen fools senseless spoiled or corrupt nor encloistered any men but those that were either sickly subject to defluxions ill bred louts simple sots or peevish trouble houses But to the purpose said the monk A woman that is neither fair nor good to what use serves she? To make a nun of said Gargantua Yea said the monk to make shirts and smocks Therefore was it ordained that into this religious order should be admitted no women that were not fair well featured, and of a sweet disposition nor men that were not comely personable and well conditioned

Item Because in the convents of women men come not but underhand privily and by stealth it was therefore enacted that in this house there shall be no women in case there be not men nor men in case there be not women

Item Because both men and women that are received into religious orders after the expiring of their noviciat or probation year were constrained and forced perpetually to stay there all the days of their life it was therefore ordered that all whatever men or women admitted within this abbey should have full leave to depart with peace and contentment whensoever it should seem good to them so to do

Item for that the religious men and women did ordinarily make three vows to wit those of chastity poverty and obedience it was therefore constituted and appointed that in this convent they might be honourably married, that they might be rich and live at liberty In regard of the legitimate time of the persons to be initiated and years under and above which they were not capable of reception the women were to be admitted from ten till fifteen and the men from twelve till eighteen

CHAPTER 53

How the Abbey of the Thelemites was built and endowed

For the fabric and furniture of the abbey Gargantua caused to be delivered out in ready money seven and twenty hundred thousand eight hundred and one and thirty of those golden rams of Berry which have a sheet stamped on the one side and a flowered cross on the other, and for every year until the whole work were completed, he allotted threescore nine thousand crowns of the sun and as many of the seven stars, to be charged all upon the receipt of the custom. For the foundation and maintenance thereof for ever, he settled a perpetual fee farm rent of three and twenty hundred, threescore and nine thousand, five hundred and fourteen rose nobles exempted from all homage, fealty service or burden whatsoever, and payable every year at the gate of the abbey, and of this by letters patent passed a very good grant The architecture was in a figure hexagonal and in such a fashion, that in every one of the six corners there was built a great round tower of threescore feet in diameter, and were all of a like form and bigness Upon the north side ran along the river of Loire, on the bank whereof was situated the tower called Arctic Going towards the east there was another called Calaer,—the next following Anatole —the next Mesembrine,—the next Hesperia and the last Criere Every tower was distant from the other the space of three hundred and twelve paces The whole edifice was every where six stories high, reckoning the cellars under ground for one The second was arched after the fashion of a basket handle the rest were sealed with pure wainscot, flourished with Flanders fret work, in the form of the foot of a lamp and covered above with fine slates with an indorsement of lead, carrying the antique figures of little puppets and animals of all sorts, notably well suited to one another, and gilt, together with the gutters which jetting without the walls from betwixt the cross bars in a diagonal figure painted with gold and azure, reached to the very ground where they ended into great conduit pipes which carried all away unto the river from under the house

Thus same building was a hundred times more sumptuous and magnificent than ever was Bonnivet Chambourg, or Chantilly for there were in it nine thousand three hundred and two and thirty chambers every one whereof had a withdrawing room a handsome closet a wardrobe, an oratory and neat passage leading into a great and spacious hall Between every tower, in the midst of the said body of building, there was a pair of winding such as we now call lanthorn stairs, whereof the steps were part of porphyry which is a dark red marble spotted with white part of Numidian stone which is a

kind of yellowishly-streaked marble upon various colours, and part of serpentine mar-

number of twelve betwixt every rest, or, as we now term it, landing place In every resting place were two fair antique arches where the light came in and by those they went into a cabinet, made even with and of the breadth of the said winding and the re ascending above the roofs of the house ending conically in a pavilion By that vize or winding they entered on every side into a great hall, and from the halls into the chambers From the Arctic tower unto the Criere, were the fair great libraries in Greek, Latin, Hebrew, French Italian and Spanish, respectively distributed in their several cantons, according to the diversity of these languages In the midst there was a wonderful scalier or winding stair, the entry whereof was without the house, in a vault or arch, six fathoms broad It was made in such symmetry and largeness that six men at arms with their lances in their rests might together in a breast ride all up to the very top of all the palace From the tower Anatole to the Mesembrine were fair spacious galleries all covered over and painted with the ancient prowesses, histories and descriptions of the world In the midst thereof there was likewise such another

CHAPTER 54

The Inscription set upon the great Gate of Theleme

Here enter not vile bigots, hypocrites,
Externally devoted apes, base snites,
Puft up wry necked beasts, worse than the Huns,
Or Ostrogots, forerunners of baboons
Cursed snakes, dissembling varlets, seeming sancts,
Slipshop caffards, beggars pretending wants,
Fat chuffcats, smell feast knockers, doltish gulls,
Out strouting cluster fists, contentious bulls,
Fomenters of divisions and debates,
Elsewhere, not here, make sale of your deceits
Your filthy trumperies
Stuffed with pernicious lies,
(Not worth a bubble)
Would only trouble
Our earthly paradise,
Your filthy trumperies.

Wilful disturbers of the people's ease

On those excessive courses, which may draw

Here we are very
Frolic and merry,
And free from all entangling,
Law suits, debates, and wrangling

of
mists
With harpy griping claws, who, though your chests

dastards,

dogs
You beastly looking fellows,
Reason doth plainly tell us,
That we should not
To you allot
Room here, but at the gallows,
You beastly looking fellows

Here enter not fond makers of demurs
In love adventures, peevish jealous curs
Sad pensive dotards, raisers of garboyles,
Hags, goblins, ghosts firebrands of household broils,
Nor drunkards, liars, cowards, cheaters, clowns,
Thieves, cannibals, faces o'ercast with frowns,
Nor lazy slugs envious, covetous
Nor blockish, cruel, nor too credulous,—
Here mangy, pocky folks shall have no place,

No ugly lusks, nor persons of disgrace
Grace, honour, praise, delight,
Here sojourn day and night.
Sound bodies lin'd
With a good mind,
Do here pursue with might
Grace, honour, praise, delight.

Here enter you, and welcome from our hearts,
All noble sparks, endow'd with gallant parts
Thus is the glorious place, which bravely shall
Afford wherewith to entertain you all
Were you a thousand, here you shall not want
For any thing for what you'll ask we'll grant.
Stay here you lively, jovial, handsome, brisk,
Gay, witty, frolic, cheerful, merry, frisk,
Spruce, jocund, courteous, furtherers of trades,
And in a word, all worthy, gentle blades.
Blades of heroic breasts
Shall taste here of the feasts,
Both privily
And civilly
Of the celestial guests,
Blades of heroic breasts

Here enter you, pure, honest, faithful, true,
Expounders of the Scriptures old and new
Whose glosses do not blind our reason, but
Make it to see the clearer, and who shut
Its passages from hatred, avarice
Pride, factions, covenants, and all sort of vice
Come, settle here a charitable faith,
Which neighbourly affection nourisheth
And whose light chaseth all corrupters hence,
Of the blest word, from the aforesaid sense
The Holy Sacred Word,
May it always afford
T' us all in common,
Both man and woman,
A spiritual shield and sword,
The Holy Sacred Word

Here enter you all ladies of high birth,
Delicious, stately, charming full of mirth,
Ingenious, lovely, miniard proper, fair,
Magnetic, graceful, splendid, pleasant, rare,
Obliging, sprightly, virtuous, young, solacious,
Kind, neat, quick, feat, bright, compt, ripe, choice, dear, precious
Alluring, courtly, comely, fine, complete
Wise, personable ravishing, and sweet,
Come joys enjoy The Lord celestial
Hath given enough, wherewith to please us all
Gold give us, God forgive us,
And from all woes relieve us;
That we the treasure
May reap of pleasure,
And shun whate'er is grievous,
Gold give us, God forgive us.

CHAPTER 55

What manner of dwelling the Thelemites had

In the middle of the lower court there was a stately fountain of fair alabaster Upon the top thereof stood the three Graces, with their cornucopias, or horns of abundance, and did jet out the water at their breasts, mouth, ears, eyes, and other open passages of the body. The inside of the buildings in this lower court stood upon great pillars of Cassydony stone, and Porphyry marble, made archwise after a goodly antique fashion. Within those were spacious galleries, long and large, adorned with curious pictures, the horns of bucks and unicorns, with rhinoceroses, water horses, called hippopotames, the teeth and tusks of elephants, and other things well worth the beholding The lodging of the ladies, for so we may call those gallant women, took up all from the tower Arctic unto the gate Mesembrine The men possessed the rest Before the said lodging of the ladies, that they might have their recreation, between the two first towers, on the outside, were placed the tilt-yard, the barriers or lists for tournaments, the hippodrome or riding court, the theatre or public play-house, and natatory or place to swim in with most admirable baths in three stages situated above one another, well furnished with all necessary accommodation, and store of myrtle-water By the river-side was the fair garden of pleasure, and in the midst of that the glorious labyrinth Between the two other towers were the courts for the tennis and the baloon Towards the tower Criere stood the orchard full of all fruit trees, set and ranged in a quincuncial order At the end of that was the great park, abounding with all sort of venison Betwixt the third couple of towers were the butts and marks for shooting with a snap work gun, an ordinary bow for common archery, or with a cross bow The office houses were without the tower Hesperia, of one story high The stables were beyond the offices, and before them stood the falconry, managed by ostrich-keepers and fal-

coners, very expert in the art, and it was yearly supplied and furnished by the Candians, Venetians, Sarmates, now called Moscoviters, with all sorts of most excellent hawks, eagles, gerfalcons goshawks, sacres, lanners, falcons, sparhawks merlins, and other kinds of them, so gentle and perfectly well manned, that, flying of themselves sometimes from the castle for their own disport, they would not fail to catch whatever they encountered The venery, where the beagles and hounds were kept, was a little farther off, drawing towards the park

All the halls, chambers, and closets or cabinets were richly hung with tapestry, and hangings of divers sorts, according to the variety of the seasons of the year All the pavements and floors were covered with green cloth The beds were all embroidered In every back-chamber or withdrawing room there was a looking glass of pure crystal set in a frame of fine gold, garnished all about with pearls, and was of such greatness, that it would represent to the full the whole lineaments and proportion of the person that stood before it At the going out of the halls, which belong to the ladies' lodgings, were the perfumers and trimmers, through whose hands the gallants past when they were to visit the ladies Those sweet artificers did every morn- [illegible]

ket vapouring forth the most odoriferous exhalations of the choicest aromatical scents

CHAPTER 56

How the Men and Women of the religious order of Theleme were apparelled

The ladies of the foundation of this order were apparelled after their own pleasure and liking But, since that of their own accord and free will they have reformed themselves, [illegible]

sions of the cutter's art Their garters were of the colour of their bracelets, and circled the knee a little both over and under Their shoes, pumps and slippers were either of red violet, or crimson velvet, pinked and jagged like lobster wadles

Next to their smock they put on the pretty kirtle or vasquin of pure silk camblet above that went the taffaty or tabby vardingale, of white, red, tawny grey, or of any other colour. Above this taffaty petticoat they had another of cloth of tissue, or brocade, embroidered with fine gold, and interlaced with [illegible]

damask, or velvet, and those either orange, tawny, green, ash-coloured, blue, yellow, bright red, crimson, or white, and so forth, or had them of cloth of gold, cloth of silver, or some other choice stuff, enriched with purple, or embroidered according to the dignity of the festival days and times wherein they wore them

[illegible]

sue, cloth of gold, gold wire, figured velvet, or figured satin, tinselled and overcast with golden threads, in divers variously purfled draughts

In the summer, some days, instead of gowns, they wore light handsome mantles, made either of the stuff of the aforesaid attire, or like Moresco rugs, of violet velvet [illegible]

panache, or plume of feathers, of the colour of their muff, bravely adorned and tricked out with glistering spangles of gold. In the winter time, they had their taffaty gowns of all colours, as above named, and those lined with the rich furrings of hind wolves, or speckled linxes black spotted weasels, martlet skins of Calabria, sables, and other costly furs of an inestimable value Their beads, rings, bracelets, collars, carcanets, and neck-chains were all of precious stones, such as carbuncles, rubies, baleus, diamonds, sapphires, emeralds, turquoises, garnets agates beryles and excellent margarites Their head-dressing also varied with the season of the year, according to which they decked themselves In winter it was of the French fashion, in the spring, of the Spanish, in summer, of the fashion of Tuscany, except only upon the holy days and Sundays, at which times they were accoutred in the French mode, because

they accounted it more honourable, and better befitting the garb of a matronal pudicity.

The men were apparelled after their fashion Their stockings were of tamine or of cloth-serge, of white, black, scarlet, or some other ingrained colour. Their breeches were of velvet, of the same colour with their stockings, or very near, embroidered and cut according to their fancy. Their doublet was of cloth of gold, of cloth of silver, of velvet, satin, damask, taffaties, &c., of the same colours, cut, embroidered, and suitably trimmed up in perfection The points were of silk of the same colours, the tags were of gold well enamelled Their coats and jerkins were of cloth of gold, cloth of silver, gold, tissue or velvet embroidered, as they thought fit Their gowns were every whit as costly as those of the ladies Their girdles were of silk, of the colour of their doublets Every one had a gallant sword by his side, the hilt and handle whereof were gilt, and the scabbard of velvet, of the colour of his breeches, with a chape of gold, and pure goldsmith's work The dagger of the same. Their caps or bonnets were of black velvet, adorned with jewels and buttons of gold Upon that they wore a white plume most prettily and minion-like parted by so many rows of gold spangles, at the end whereof hung dangling in a more sparkling resplendency fair rubies, emeralds, diamonds, &c., but there was such a sympathy betwixt the gallants and the ladies, that every day they were apparelled in the same livery And that they might not miss, there were certain gentlemen appointed to tell the youths every morning what vestments the ladies would on that day wear, for all was done according to the pleasure of the ladies In these so handsome clothes, and habiliments so rich, think not that either one or other of either sex did waste any time at all, for the masters of the wardrobes had all their raiments and apparel so ready for every morning, and the chamber ladies were so well skilled, that in a trice they would be dressed, and completely in their clothes from head to foot And, to have those accoutrements with the more conveniency, there was about the wood of Theleme a row of houses of the extent of half a league, very neat and cleanly, wherein dwelt the goldsmiths, lapidaries, jewellers, embroiderers, tailors, gold drawers, velvet-weavers, tapestry makers, and upholsterers, who wrought there every one in his own trade, and all for the aforesaid jolly friars and nuns of the new stamp They were furnished with matter and stuff from the hands of the Lord Nausiclete, who every year brought them seven ships from the Perlas and Cannibal Islands, laden with ingots of gold, with raw silk, with pearls and precious stones And if any margarites, called unions [pearls], began to grow old, and lose somewhat of their natural whiteness and lustre, those by their art they did renew, by tendering them to eat to some pretty cocks, as they use to give casting unto hawks

CHAPTER 57

How the Thelemites were governed, and of their manner of living

ALL their life was spent not in laws, statutes, or rules, but according to their own free will and pleasure They rose out of their beds when they thought good they did eat, drink, labour, sleep, when they had a mind to it, and were disposed for it None did awake them, none did offer to constrain them to eat, drink, nor to do any other thing, for so had Gargantua established it In all their rule, and strictest tie of their order, there was but this one clause to be observed

DO WHAT THOU WILT

Because men that are free, well-born, well-bred, and conversant in honest companies, have naturally an instinct and spur that prompteth them unto virtuous actions, and withdraws them from vice, which is called honour Those same men, when by base subjection and constraint they are brought under and kept down, turn aside from that noble disposition, by which they formerly were inclined to virtue, to shake off and break that bond of servitude, wherein they are so tyrannously enslaved, for it is agreeable with the nature of man to long after things forbidden, and to desire what is denied us

By this liberty they entered into a very laudable emulation, to do all of them what they saw did please one. If any of the gallants or ladies should say, Let us drink, they would all drink If any one of them said, Let us play, they all played If one said, Let us go a walking into the fields, they went all If it were to go a hawking or a hunting, the ladies mounted upon dainty well paced nags, seated in a stately palfrey saddle, carried on their lovely fists, miniardly begloved every one of them,

either a sparhawk, or a laneret, or a merlin, and the young gallants carried the other

very quaintly, both in verse and prose Never were seen so valiant knights, so noble and

seen ladies so proper and handsome, so miniard and dainty, less forward, or more ready with their hand, and with their needle, in every honest and free action belonging to that sex, than were there For this reason, when the time came, that any man of the said abbey, either at the request of his parents, or for some other cause, had a mind to go out of it, he carried along with him one of the ladies, namely her whom he had before that chosen for his mistress, and they were married to-

ground, as they were laying the foundation of the abbey, engraven in a copper plate, and it was thus as followeth

CHAPTER 58

A Prophetical Riddle

Poor mortals, who wait for a happy day,
Cheer up your hearts, and hear what I shall
say,
If it be lawful firmly to believe,
That the celestial bodies can us give
Wisdom to judge of things that are not yet,
Or if from heaven such wisdom we may get,
As may with confidence make us discourse
Of years to come, their destiny and course,

To draw them unto covenants and sides,
In such a manner, that whate'er betides,
They'll move you, if you give them ear, no
doubt,
With both your friends and kindred to fall
out
They'll make a vassal to gain-stand his lord,
And children their own parents, in a word,
All reverence shall then be banished,
No true respect to other shall be had
They'll say that every man should have his
turn,
Both in his going forth, and his return,
And hereupon there shall arise such woes,
Such jarrings, and confused to's and fro's,
That never was in history such coils

Live but a while, and perish in their prime
Neither shall any, who this course shall run,
Leave off the race which he hath once begun,
Till they the heavens with noise by their
contention
Have fill'd, and with their steps the earth's
dimension
Then those shall have no less authority,
That have no faith, than those that will not
lie,

Nor shall the earth of this foul stir be free,
Till suddenly you in great store shall see
The waters issue out, with whose streams the
Most moderate of all shall moisten'd be,
And justly too, because they did not spare
The flocks of beasts that innocentest are,
But did their sinews, and their bowels take,
Not to the gods a sacrifice to make,
But usually to serve themselves for sport
And now consider, I do you exhort,
In such commotions so continual,
What rest can take the globe terrestrial?
d,

And to increase his mournful accident,
The sun, before it set in th' occident,

And liberty with it be left alone
And yet, before it come to ruin thus,
Its quaking shall be as impetuous
As Ætna's was, when Titan's sons lay under,
And yield, when lost, a fearful sound like
thunder
Inarimé did not more quickly move,
When Typheus did the vast huge hills
remove,
And for despite into the sea them threw
Thus shall it then be lost by ways not few,
And changed suddenly, when those that have
it
To other men that after come shall leave it
Then shall it be high time to cease from this
So long, so great, so tedious exercise
For the great waters told you now by me,
Will make each think where his retreat shall
be,
And yet, before that they be clean dispers't,
You may behold in th' air, where nought was
erst
The burning heat of a great flame to rise,
Lick up the water, and the enterprise
It resteth after those things to declare,
That those shall sit content, who chosen are,
With all good things, and with celestial
manne,
And richly recompensed every man
The others at the last all stripp'd shall be,
That after this great work all men may see
How each shall have his due This is their lot,
O he is worthy praise that shrinketh not

No sooner was this enigmatical monument read over, but Gargantua, fetching a very deep sigh, said unto those that stood by, It is not now only, I perceive, that people called to the faith of the gospel, and convinced with the certainty of evangelical truths, are persecuted But happy is that man that shall not be scandalized, but shall always continue to the end, in aiming at that mark, which God by his dear Son hath set before us, without being distracted or diverted, by his carnal affections and depraved nature.

The monk then said, What do you think in your conscience is meant and signified by this riddle? What? said Gargantua,—the progress and carrying on of the divine truth By St Goderan, said the monk, that is not my exposition It is the style of the prophet Merlin Make upon it as many grave allegories and glosses as you will, and dote upon it you and the rest of the world as long as you please for my part, I can conceive no other meaning in it, but a description of a set at tennis in dark and obscure terms The suborners of men are the makers of matches, which are commonly friends After the two chases are made, he that was in the upper end of the tennis court goeth out, and the other cometh in. They believe the first, that saith the ball was over or under the line. The waters are the heats that the players take till they sweat again The cords of the rackets are made of the guts of sheep or goats The globe terrestrial is the tennis-ball After playing, when the game is done, they refresh themselves before a clear fire, and change their shirts, and very willingly they make all good cheer, but most merrily those that have gained. And so, farewell

BOOK TWO



PANTAGRUEL, KING OF THE DIPSODES, WITH HIS HEROIC ACTS AND PROWESSES, COMPOSED BY M ALCOFRIBAS

THE AUTHOR'S PROLOGUE

Most illustrious and thrice valorous champions, gentlemen, and others, who willingly apply your minds to the entertainment of pretty conceits, and honest harmless knacks of wit, you have not long ago seen, read, and understood the great and inestimable Chron-

and have very often passed your time with them amongst honourable ladies and gentlewomen, telling them fair long stories, when you were out of all other talk, for which you are worthy of great praise and sempiternal memory And I do heartily wish that every man would lay aside his own business, meddle no more with his profession nor trade, and

else until he have learned them without book, that if by chance the art of printing should cease, or in case that in time to come all books should perish, every man might truly teach them unto his children and deliver them over to his successors and survivors from hand to hand as a religious cabala, for there is in it more profit, than a rabble of great pocky loggerheads are able to discern, who surely understand far less in these little merriments than the fool Raclet did in the Institutions of Justinian

I have known great and mighty lords, and of those not a few, who, going a deer hunting, or a hawking after wild ducks when the chase had not encountered with the blinks, that were cast in her way to retard her course, or that the hawk did but plain and smoothly fly without moving her wings perceiving the prey, by force of flight to have gained bounds of her, have been much chafed and vexed, as you understand well enough, but

flimflam stories, nor tales of a tub,—who, being much troubled with the toothache, after

them with a little powder of projection, otherwise called *doribus* [1]

But what shall I say of those poor men that are plagued with the pox and the gout? O how often have we seen them, even immediately after they were anointed and thoroughly greased, till their faces did glister like the key-hole of a powdering tub, their teeth dance like the jacks of a pair of little organs or virginals, when they are played upon, and that they foamed from their very throats like a boar, which the mongrel mastiff hounds

who have given themselves to a hundred puncheons of old devils, in case that they did

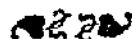
torment, no more nor less than women in travail use to find their sorrow abated, when the

and I will be content to pay you a quart of tripes No, my masters, no, it is peerless incomparable, and not to be matched, and this

am I resolved for ever to maintain even unto the fire *exclusive*.[2] And those that will pertinaciously hold the contrary opinion, let them be accounted abusers, predestinators, impostors, and seducers of the people. It is very true, that there are found in some gallant and stately books, worthy of high estimation certain occult and hid properties, in the number of which are reckoned Whippot, Orlando Furioso, Robert the Devil, Fierabras, William without Fear, Huon of Bourdeaux, Monteville, and Matabrune: but they are not comparable to that which we speak of, and the world hath well known by infallible experience the great emolument and utility which it hath received by this Gargantuine Chronicle, for the printers have sold more of them in two months' time, than there will be bought of Bibles in nine years.

I therefore, your humble slave, being very willing to increase your solace and recreation yet a little more, do offer you for a present another book of the same stamp, only that it is a little more reasonable and worthy of credit than the other was. For think not, unless you wilfully err against your knowledge, that I speak of it as the Jews do of the Law. I was not born under such a planet, neither did it ever befal me to lie, or affirm a thing for true that was not. I speak of it like a lusty frolic Onocrotarie, I should say Crotenotarie of the martyrised lovers, and Croquenotarie of love. *Quod vidimus testamur*.[3] It is of the horrible and dreadful feats and prowesses of Pantagruel, whose menial servant I have been ever since I was a page, till this hour, that by his leave I am permitted to visit my cow country, and to know if any of my kindred there be alive.

And therefore, to make an end of this Prologue, even as I give myself to an hundred thousand panniers full of fair devils, body and soul, tripes and guts, in case that I lie so much as one single word in this whole history, after the like manner, St Anthony's fire burn you, Mahoom's disease whirl you, the squinance with a stitch in your side, and the wolf in your stomach truss you, the bloody flux seize upon you, the cursed sharp inflammations of wild fire, as slender and thin as cow's hair strengthened with quicksilver, enter into your fundament, and like those of Sodom and Gomorrha, may you fall into sulphur, fire, and bottomless pits, in case you do not firmly believe all that I shall relate unto you in this present Chronicle.



CHAPTER I

Of the original and antiquity of the great Pantagruel

It will not be an idle nor unprofitable thing, seeing we are at leisure, to put you in mind of the fountain and original source, whence is derived unto us the good Pantagruel. For I see that all good historiographers have thus handled their chronicles, not only the Arabians, Barbarians, and Latins, but also the gentle Greeks, who were eternal drinkers. You must therefore remark, that at the beginning of the world,—I speak of a long time, it is above forty quarantains, or forty times forty nights, according to the supputation of the ancient Druids,—a little after that Abel was killed by his brother Cain, the earth, imbrued with the blood of the just, was one year so exceeding fertile in all those fruits which it usually produces to us, and especially in medlars, that ever since throughout all ages it hath been called the year of the great medlars, for three of them did fill a bushel. In it the Calends were found by the Grecian almanacks. There was that year nothing of the month of March in the time of Lent, and the middle of August was in May. In the month of October, as I take it, or at least September, that I may not err, for I will carefully take heed of that, was the week so famous in the Annals, which they call the week of the three Thursdays, for it had three of them by means of their irregular leap years, called Bissextiles, occasioned by the sun's having tripped[1] and stumbled a little towards the left hand, like a debtor afraid of serjeants, coming right upon him to arrest him: and the moon varied from her course above five fathom, and there was manifestly seen the motion of trepidation in the firmament of the fixed stars, called Aplanes, so that the middle Pleiade, leaving her fellows, declined towards the equinoctial, and the star named Spica left the constellation of the Virgin to withdraw herself towards the Balance, known by the name of

Libra, which are cases very terrible, and matters so hard and difficult, that astrologians cannot set their teeth in them, and indeed their teeth had been pretty long if they could have reached thither.

However, account you it for a truth, that every body did most heartily eat of those medlars, for they were fair to the eye, and in taste delicious. But even as Noah, that holy man, to whom we are so much beholding, bound, and obliged, for that he planted to us the vine, from whence we have that nectarian, *delicious, precious, heavenly, joyful,* and deific liquor, which they call piot or tiplage, was deceived in the drinking of it, for he was ignorant of the great virtue and power thereof, so likewise the men and women of that

upon them all in their bodies a most terrible

blades And of this race came St Fatgulch, and Shrove Tuesday Others did swell at the shoulders, who in that place were so crump and knobby, that they were therefore called Montifers, which is as much as to say Hill-carriers, of whom you see some yet in the world, of divers sexes and degrees Of this race came Æsop, some of whose excellent words and deeds you have in writing Some other puffs did swell in length by the member, which they call the labourer of nature, in such sort that it grew marvellous long, fat, great, lusty, stirring, and crest-risen, in the antique fashion, so that they made use of it as of a girdle, winding it five or six times about their waist but if it happened the aforesaid member to be in good case, spooming with a full sail, bunt fair before the wind, then to have seen those strouting champions, you would have taken them for men that had their lances settled on their rest, to run at the ring or tilting whintam [quintain] Of these, believe me, the race is utterly lost and quite extinct, as the women say, for they do lament continually, that there are none extant now of those great, &c You know the rest of the

From them are descended the ballocks of Lorraine, which never dwell in codpieces but fall down to the bottom of the breeches. Others grew in the legs, and to see them you would have said they had been cranes, or the reddish-long-billed stork-like-scrank-legged sea-fowls, called flamans, or else men walking upon stilts or scatches The little grammar schoolboys, known by the name of Grimos, called those leg-grown slangams, iambics, in allusion to the French word Jambe, which signifieth a leg In others, their nose *did grow so, that it seemed to be the beak of* a limbeck, in every part thereof most variously diapered with the twinkling sparkles of crimson-blisters budding forth, and purpled with pimples all enamelled with thick set wheals of a sanguine colour, bordered with gules and such have you seen the canon, or prebend Panzoult, and Woodenfoot the physician of Angiers Of which race there were few that liked the ptisane, but all of them were perfect lovers of the pure septembral juice Naso and Ovid had their extraction from thence, and all those of whom it is written, *Ne reminiscaris* [5] Others grew in ears which they had so big, that out of one would have been stuff enough got to make a doublet, a pair of breeches, and a jacket, whilst with the other they might have covered themselves as with a Spanish cloak, and they say, that in Bourbonnois this race remaineth yet Others grew in length of body, and of those came the giants, and of them Pantagruel.

And the first was Chalbroth,

ater of

pottage, and reigned in the time of the flood,

Who begat Enceladus,
Who begat Ceus
Who begat Tiphœus
Who begat Alœus
Who begat Othus
Who begat Ægeon
Who begat Briareus that had a hundred hands
Who begat Porphyrio
Who begat Adamastor
Who begat Anteus
Who begat Agatho
Who begat Porus against whom fought Alexander the Great

and tied over the instep with a latchet
Who begat Sisyphus
Who begat the Titans of whom Hercules was born
Who begat Enay the most skilful man that

camerad

ragus

Who begat Long s
Who begat Gayoffo whose ballocks were of popular and his pendulum of the servise or sorb apple tree
Who begat Maschefain
Who begat Bruslefer
Who begat Angoulevent,
Who begat Galehault the inventor of flagons
Who begat Mirelangaut
Who begat Galaffre

Who begat Mabrun
Who begat Foustanon
Who begat Haquelebac
Who begat Vitdegrain
Who begat Grangousier
Who begat Gargantua
Who begat the noble Pantagruel my master

I know that reading this passage you will make a doubt within yourselves and that grounded upon very good reasons which is this —how is it possible that this relation can be true seeing at the time of the flood all the world was destroyed, except Noah and seven persons more with him in the ark into whose number Hurtali is not admitted? Doubtless the demand is well made and very apparent but the answer shall satisfy you or my wit is not rightly caulked And because I was not at that time to tell you any thing of my own

was not within the ark of Noah neither could he get in for he was too big but he sat astride upon it with one leg on the one side and another on the other as little children use to do on their woodenhorses or as the great bull of Berne which was killed at Marinian did ride for his hackney the great murdering piece called the Canonpevier a pretty beast of a fair and pleasant amble without all question

In that posture he after God, saved the said ark from danger for with his legs he gave it the brangle that was needful and with his foot turned it whither he pleased as a ship answereth her rudder Those that were within sent him up victuals in abundance by a chimney as people very thankfully ac-

not, quoth she

CHAPTER 2

Of the Nativity of the most dread and redoubted Pantagruel

daughter to the king of the Amaurots in Utopia who died in child birth, for he was so

drought over all the country of Africa, that there past thirty and six months, three weeks, four days, thirteen hours and a little more, without rain but with a heat so vehement, that the whole earth was parched and withered by it Neither was it more scorched and dried up with heat in the days of Elijah, than it was at that time, for there was not a tree to be seen that had either leaf or bloom upon it The grass was without verdure or greenness, the rivers were drained the fountains dried up the poor fishes abandoned and forsaken by their proper element, wandering and crying upon the ground most horribly The birds did fall down from the air for want of moisture and dew wherewith to refresh them The wolves foxes, harts wild boars fallow-deer, hares coneys weasels brocks, badgers, and other such beasts were found dead in the fields with their mouths open In respect of men there was the pity you should have seen them lay out their tongues like hares that have been run six hours Many did throw themselves into the wells Others entered within a cow's belly to be in the shade those Homer calls *Alibantes*[6] All the country was idle and could do no virtue It was a most lamentable case to have seen the labour of

was such order taken by the counsel of my Lords the Cardinals, and of our holy Father, that none did dare to take above one lick Yet when any one came into the church you

glutton in Luke, that might fall by, lest anything should be lost O how happy was he in that year, who had a cool cellar under ground, well plenished with fresh wine!

The philosopher reports in moving the question —Wherefore is it that the sea water

the art, and not knowing how to keep the ecliptic line betwixt the two tropics of the latitude of the sun's course, strayed out of his way, and came so near the earth, that he dried up all the countries that were under it, burning a great part of the heavens, which the philosophers call the *via lactea*,[7] and the huff snuffs, St James's way, although the most coped, lofty, and high-crested poets affirm that to be the place where Juno's milk fell when she gave suck to Hercules The earth at that time was so excessively heated, that it *fell* into an enormous sweat, yea such a one as made it sweat out the sea, which is therefore salt, because all sweat is salt, and this you

to me

Just such another case fell out this same year for on a certain Friday, when the whole people were bent upon their devotions, and

drop of moisture in the air, whence they might have any rain, and that the earth did supply the default of that Other learned men said, that it was a shower of the Antipodes, as Seneca saith in his fourth book *Quæstionum naturalium*, speaking of the source and spring of *Nilus* But they were deceived, for, the procession being ended, when every one went about to gather of this dew, and to drink of it with full bowls they found that it was nothing but pickle and the very brine of salt, more brackish in taste than the saltest water of the sea And because in that very day Pantagruel was born, his father gave him that name, for *Panta* in Greek is as much as to say all and

Gruel, in the Hagarene language, doth signify thirsty, inferring thereby, that at his birth the whole world was a-dry and thirsty, as likewise foreseeing that he would be some day supreme lord and sovereign of the thirsty thrapples, which was shown to him at that very same hour by a more evident sign For

her belly three score and eight tregeneers, that is, salt sellers every one of them leading in a halter, a mule heavy laden with salt, after whom issued forth nine dromedaries, with great loads of gammons of bacon, and dried neats' tongues on their backs Then followed seven camels loaded with links and chitterlings, hogs' puddings, and sausages After

hereof the said midwives were much amazed, yet some of them said, Lo, here is good provision, and indeed, we need it, for we drink but lazily, as if our tongues walked on crutches, and not lustily like Lansman Dutches Truly this is a good sign there is nothing here but what is fit for us, these are the spurs of

CHAPTER 3

Of the grief wherewith Gargantua was moved at the decease of his Wife Badebec

WHEN Pantagruel was born, there was none more astonished and perplexed than was his father Gargantua, for of the one side, seeing his wife Badebec dead, and on the other side

wife, or laugh for the joy of his son He was *hinc and inde*[9] choaked with sophistical arguments, *for he framed them very well in modo*

cover such another, it is unto me an inestimable loss! O my good God, what had I done that thou shouldest thus punish me? Why didst thou not take me away before her? Seeing for me to live without her is but to lan-

yards, two feet, one inch and a half of good woodland measure,—my tender peggy, my codpiece darling, my bob and hit, my slipshoe lovie, never shall I see thee! Ah, poor Pantagruel, thou hast lost thy good mother, thy sweet nurse, thy well beloved lady! O false death, how injurious and despiteful hast *thou been to me! How malicious and outrageous* have I found thee in taking her from me, my well beloved wife, to whom immor-

to my gracious God, that hath been pleased to bestow on me a son, so fair, so spriteful, so

strip myself into my doublet, (*en cuerpo*,) to make the gossips merry, and keep them company

As he spake this, he heard the litanies and the *mementos* of the priests that carried his wife to be buried, upon which he left the good purpose he was in, and was suddenly ravished another way, saying, Lord God, must I again contrist myself? This grieves me I am no longer young I grow old the weather is dangerous, I may perhaps take an ague, then shall I be foiled, if not quite undone By *the faith of a gentleman, it were better to cry* less, and drink more My wife is dead, well, by G—, (*da jurandi*)[10] I shall not raise her again by my crying she is well

Paradise, at least, if she be no higher she prayeth to God for us, she is happy, she is above the sense of our miseries, nor can our calamities reach her What though she be dead, must not we also die? The same debt which she hath paid, hangs over our heads, nature will require it of us, and we must all of us some day taste of the same sauce Let her pass then, and the Lord preserve the survivors, for I must now cast about how to get another wife But I will tell you what you shall do, said he to the midwives, in France called wise women (where be they? good folks I cannot see them) Go you to my wife's interment, and I will the while rock my son for I find myself somewhat altered and distempered, and should otherwise be in danger of falling sick, but drink one draught first, you will be the better for it, believe me upon mine honour They at his request went to her burial and funeral obsequies In the meanwhile poor Gargantua, staying at home, and willing to have somewhat in remembrance of her to be engraven upon her tomb made this epitaph in the manner as followeth

Dead is the noble Badebec
Who had a face like a rebec,
A Spanish body, and a belly
Of Switzerland she died I tell ye,
In child birth Pray to God that her
He pardon wherein she did err
Here lies her body, which did live
Free from all vice as I believe,
And did decease at my bed side,
The year and day in which she died

CHAPTER 4

Of the Infancy of Pantagruel

I FIND by the ancient historiographers and poets, that divers have been born in this world after very strange manners which would be too long to repeat read therefore the seventh chapter of Pliny if you have so much leisure Yet have you never heard of any so wonderful as that of Pantagruel, for it is a very difficult matter to believe how, in

but little and weak, but Pantagruel, being yet in the cradle, did far more admirable things, and more to be amazed at I pass by here the relation of how at every one of his meals he supped up the milk of four thousand six hundred cows, and how, to make him a skillet to boil his milk in, there were set to work all the braziers of Saumure in Anjou, of Villedieu in Normandy, and of Bramont in Lorraine And they served in this whitepot meat to him in a huge great bell, which is yet to be seen in the city of Bourges in Berry, near the palace, but his teeth were already so

never had any other nurse, as the history tells us,—he got one of his arms loose from the swaddling bands, wherewith he was kept fast in the cradle, laid hold on the said cow under the left fore ham, and grasping her to him, ate up her udder and half of her paunch, with the liver and the kidneys, and had devoured all up if she had not cried out most horribly, as if the wolves had held her by the legs, at which noise company came in, and took away the said cow from Pantagruel Yet could they not so well do it, but that the quarter whereby he caught her was left in his hand, of which quarter he gulped up the flesh in a trice, even with as much ease as you would eat a sausage, and that so greedily with desire of more that when they would have taken away the bone from him he swallowed it down whole, as a cormorant would do a little fish and afterwards began fumblingly to say, Good, good, good—for he could not yet speak plain—giving them to understand thereby, that he had found it very good and that he did lack but so much more Which when they saw that attended him they bound him with great cable ropes, like those that are made at Tain for the carriage of salt to Lyons or such as those are, whereby the great French ship rides at anchor in the road of Newhaven in Normandy But on a certain time, a great bear, which his father had bred, got loose,

self of those great cables, as Samson did of the hawser ropes wherewith the Philistines had tied him, and, by your leave, takes me up my lord the bear, and tears him to you in pieces like a pullet, which served him for a gorgeful or good warm bit for that meal

Whereupon Gargantua, fearful lest the

child should hurt himself, caused four great chains of iron to be made to bind him, and so many strong wooden arches unto his cradle, most firmly stocked and morticed in huge frames Of those chains you have got one at Rochelle, which they draw up at night betwixt the two great towers of the haven Another is at Lyons—a third at Angiers—and the fourth was carried away by the devils to bind Lucifer, who broke his chains in those days, by reason of a cholic that did extraordinarily torment him, taken with eating a serjeant s soul fried for his breakfast And therefore you may believe that which Nicholas de Lyra saith upon that place of the Psalter, where it is written, *Et Og regem Basan*,[11] that the said Og, being yet little, was so strong and robustious, that they were fain to bind him with chains of iron in his cradle Thus continued Pantagruel for a while very calm and quiet, for he was not able so easily to break those chains, especially having no room in the cradle to give a swing with his arms But see what happened once upon a great holiday that his father Gargantua made a sumptuous banquet to all the princes of his court I am apt to believe, that the menial officers of the house were so imbusied in waiting each on his proper service at the feast, that nobody took care of poor Pantagruel, who was left *à reculorum*,[12] behind hand all alone and as forsaken What did he? Hark what he did, good people He strove and essayed to break the chains of the cradle with his arms, but could not, for they were too strong for him Then did he keep with his feet such a stamping stir, and so long that at last he beat out the lower end of his cradle, which notwithstanding was made of a great post five foot in square, and, as soon as he had gotten out his feet, he slid down as well as he could till he had got his soles to the ground, and then with a mighty force he rose up, carrying his cradle upon his back, bound to him like a tortoise that crawls up against a wall, and, to have seen him you would have thought it had been a great carrick of five hundred ton upon one end In this manner he entered into the great hall where they were banqueting and that very boldly, which did much affright the company, yet, because his arms were tied in, he could not reach anything to eat, but with great pain stooped now and then a little, to take with the whole flat of his tongue some good lick, good bit, or morsel Which when his father saw, he saw well enough that they had left him without giving him anything to eat, and therefore commanded that he should be loosed from the said chains, by the counsel of the princes and lords there present Besides that, also, the physicians of Gargantua said, that, if they did thus keep him in the cradle, he would be all his life time subject to the stone When he was unchained, they made him to sit down, where, after he had fed very well, he took his cradle, and broke it into more than five hundred thousand pieces with one blow of his fist, that he struck in the midst of it, swearing that he would never come into it again

CHAPTER 5

Of the acts of the noble Pantagruel in his youthful age

Thus grew Pantagruel from day to day, and to every one s eye waxed more and more in all his dimensions, which made his father to rejoice by a natural affection Therefore caused he to be made for him, whilst he was yet little, a pretty cross bow, wherewith to shoot at small birds, which now they call the great cross bow at Chantelle Then he sent him to the school to learn, and to spend his youth in virtue In the prosecution of which design he came first to Poictiers, where as he studied and profited very much he saw that the scholars were oftentimes at leisure, and knew not how to bestow their time, which moved him to take such compassion on them that one day he took from a long ledge of rocks, called there Passelourdin, a huge great stone, of about twelve fathom square, and fourteen handfuls thick, and with great ease set it upon four pillars in the midst of a field, to no other end, but that the said scholars, when they had nothing else to do, might pass their time in getting up on that stone, and feast it with store of gammons pasties, and flagons, and carve their names upon it with a knife, in token of which deed till this hour the stone is called the lifted stone And in remembrance hereof there is none entered into the register and matricular book of the said university, or accounted capable of taking any degree therein, till he have first drunk in the Caballine fountain of Croustelles, passed at Passelourdin, and got up upon the lifted stone

Afterwards, reading the delectable Chronicles of his Ancestors, he found that Geoffrey of Lusinian, called Geoffrey with the great tooth, grandfather to the cousin in law

of the eldest sister of the aunt of the son in-law of the uncle of the good daughter of his stepmother, was interred at Maillezais, therefore one day he took *campos*, (which is a little vacation from study to play a while,) that he might give him a visit as unto an honest

where he went to see the sepulchre of the said Geoffrey with the great tooth, which made him somewhat afraid, looking upon the picture, whose lively draughts did set him forth in the representation of a man in extreme fury, drawing his great Malchus faulchion half-way out of his scabbard When the reason hereof was demanded, the canons of the said place told him, that there was no other cause of it, but that *Pictoribus atque poetis, &c*,[13] that is to say, that painters and poets have liberty to paint and devise what they list after their own fancy But he was not satisfied with their answer, and said, He is not thus painted without a cause, and I suspect that at his death there was some wrong done him, whereof he requireth his kindred to take revenge I will inquire further into it, and then do what shall be reasonable Then he returned not to Poictiers, but would take a view of the other Universities of France There-

some mariners and lightermen a wrestling on the quay or strand by the river side From thence he came to Thoulouse, where he learned to dance very well, and to play with the two handed sword, as the fashion of the scholars of the said University is to bestir themselves in games whereof they may have their hands full but he *stayed not long there*, when he saw that they did cause burn their

out heating myself any further

He went then to Montpellier, where he met with the good wives of Mirevaux, and good jovial company withal, and thought to

he resolved he would study the laws, but seeing that there were but three scauld, and one bald pated legist in that place, he departed from thence, and in his way made the bridge of Guard, and the amphitheatre of Nismes in less than three hours, which nevertheless seems to be a more divine than human work After that he came to Avignon, where he was not above three days before he fell in love for the women there take great delight in playing at the close buttock game, because it is papal ground Which his tutor and pedagogue Epistemon perceiving, he drew him out of that place, and brought him to Valence in the Dauphiny, where he saw no great matter of recreation, only that the lubbards of the town did beat the scholars, which so incensed him with anger, that when, upon a certain very fair Sunday, the people being at their

fellows would not permit him the admittance into their society, he taking the scholar's part so belaboured them with blows, and laid such load upon them, that he drove them all before him, even to the brink of the river Rhone, and would have there drowned them, but that they did squat to the ground like moles and there lay close a full half league under the river The hole is to be seen there yet

After that he departed from thence, and in three strides and one leap, came to Angiers where he found himself very well, and would have continued there some space, but that the

a wonderfully precious, royal, and triumphant robe of gold, edged with dirt, for in the world are no goodlier books to be seen, more ornate, *nor more eloquent than the texts of the Pandects*, but the bordering of them, that is to say, the gloss of Accursius, is so scurvy, vile, base, and unsavoury, that it is nothing but filthiness and villany

tennis so well that he was a master at game For the students of the said place make a prime exercise of it, and sometimes they carried him unto Cupid s houses of com

merce (in that city termed islands because of their being most ordinarily environed with other houses and not contiguous to any) there to recreate his person at the sport of poussevant which the wenches of London call the ferkers in and in As for breaking his head with over much study he had an espe c al care not to do it in any case for fear of spo ling his eyes Which he the rather ob served, for that it was told him by one of his teachers there called regents that the pain of the eyes was the most hurtful thing of any to

learning had not much more than his burden though instead of that he could dance very well, and play at tennis made the blazon and device of the licentiates in the said university saying

> So you have in your hand a racket,
> A tennis ball in your cod placket
> A Pandect law in your cap s tippet,
> And that you have the skill to trip it
> In a low dance you will be allowed
> The grant of the licentiate s hood.

CHAPTER 6

How Pantagruel met with a Limos n who af fected to speak in learned phrase

and after they had saluted one another asked him thus My friend from whence comest thou no v? The scholar answered him From alme inclyte and celebrate academy which is vocitated Lutetia What is the meaning of *this? said Pantagruel to one of his men It is* answered he from Paris Thou comest from

crepuscul we deambulate by the comp tes and quadrives of the urb we despumate the Latial verbocination [4] and like verisimilary amorabonds we captat the benevolence of the omnijugal omniform and omnigenal fœminine sex Upon certain diecules we invisat the lupanares and in a venerian ecstasy

inculcate our veretres into the penitissime re cesses of the pudends of these amicabilissimes meretricules Then do we cauponisate [5] in the meritory taberns of the Pineapple the Castle

vest u ents whilst we prestolate the coming of the Tabellaries [6] from the penates and pa triotic lares To which Pantagruel answered What devilish language is this? by the Lord I think thou art some kind of heretic My lord *no said the scholar for libentissimally as* soon as it illucesceth any minutule slice of the day I demigrate into one of these so well arch tected minsters and there irrorating myself with fair lustral water I mumble off little parcels of some missic precation of our sacrificuls and submurmurating my horary

serve the decalogical precepts and accord ing to the facultatule of my vires I do not dis cede from them one late unguicule Never theless it is veriform, that because *Mammona* doth not supergurgitate anything in my lo-culs that I am some what rare and lent to su pererogate the elemosynes to those egents that hostially queritate their stipe [2]

but he doth only flay the Latin imagining by so doing that he doth highly Pindarize it in most eloquent terms and *strongly conceiteth himself to be therefore a* great orator in the French because he dis

meval origin of my aves and ataves was indigenary of the Lemovick regions, where requiesceth the corpor of the hagiotat St Martial.[23] I understand thee very well, said Pantagruel. When all comes to all, thou art a Limosin, and thou wilt here by thy affected speech counterfeit the Parisians Well now, come hither, I must show thee a new trick, and handsomely give thee the combfeat With this he took him by the throat, saying to him, Thou flayest the Latin,—by St John, I will make thee flay the fox, for I will now flay thee alive Then began the poor Limosin to cry, Haw, gwid Maaster, haw, Laord, my halp and St Marshaw, haw, I'm worried Haw, my thropple, the bean of my cragg is bruckl Haw, for Gaud's seck, lawt my lean, Maaster, waw,

chausses a queue de merlus Then, said Pantagruel, St Alipantin, what civettel Fie! to the devil with this turnip-eater, How he

his fancy, that very often, distracted with

years he died of the death Roland, in plain English called thirst, a work of divine vengeance, showing us that which saith the philosopher, and Aulus Gellius, that it becometh us to speak according to the common lan-

circumspection, as pilots of ships use to avoid the rocks and banks in the sea

CHAPTER 7

How Pantagruel came to Paris, and of the choice books of the Library of St Victor

AFTER that Pantagruel had studied very well at Orleans, he resolved to see the great University at Paris, but, before his departure, he was informed, that there was a huge big bell at St. Anian, in the said town of Orleans, under the ground, which had been there above two hundred and fourteen years, for it was so great that they could not by any device get it so much as above the ground, although they used all the means that are found in Vitruvius *De Architectura*, Albertus *De Re Ædificatoria*, Euclid, Theon, Archimedes, and

itants of the said town, he determined to remove it to the tower that was erected for it.

but, before he would carry it to the foresaid tower or steeple appointed for it, he would needs make some music with it about the town, and ring it along all the streets, as he carried it in his hand, wherewith all the peo-

Orleans wine turned instantly, waxed flat, and was spoiled, which nobody there did perceive till the night following, for every man found himself so altered, and a-day with drinking these flat wines, that they did

came to Paris with his retinue. And at his entry every one came out to see him—as you

away the palace into some other country *à remotis*,[24] and far from them, as his father formerly had done the great peal bells at Our Lady's church, to tie about his mare's neck Now after he had stayed there a pretty space, and studied very well in all the seven liberal

abode there he found the library of St Victor, a very stately and magnificent one, especially in some books which were there, of which followeth the Repertory and Catalogue, *Et primo*

The two horse tumbrel of Salvation.
The Codpiece of the Law.

The [illegible] of the Decretals

[illegible]

posed by Turlupin

The Churning Ballock of the Valiant

The Henbane of the Bishops

Marmotretus *De baboonis et apis, cum Commento Dorbellis*

[illegible]

[illegible] forth of a child

Ars Honestè Fartandi in Societate,[26] *per Marcum Ortuinum*

The Mustard pot of Penance

The Gamashes, *alias* the Boots of Patience

Formicarium Artium [27]

De brodiorum Usu, et Honestate Chopinandi per Sylvestrem Prioratem[28] *Jacobinum*

The Cuckold in Court

The Frail of the Scriveners

The Marriage packet.

The Crucible of Contemplation.

The Flimflams of the Law

The Goad of Wine

The Spur of Cheese

Decretatorium Scholarium [29]

Tartaretus De Modo Cacandi [30]

The Bravades of Rome

Bricot *De Differentiis Browsarum* [31]

The Tail piece Cushion, or Close breech of Discipline

The Cobbled Shoe of Humility

The Trivet of good Thoughts

The Kettle of Magnanimity

The Cavilling Intanglements of Confessors

The Curate s rap over the Knuckles

Reverendi patris fratris Lubini, provincialis Bavardiæ, De gulpendis Lardslicionibus, libri tres [32]

Pasquilli Doctoris Marmorei De Capreolis cum Artichoketa Comedendis tempore Papali ab Ecclesia interdicto [33]

The Invention of the Holy Cross personated by six wily Priests

The [illegible] Rome

[illegible]

Beda De Optimitate Triparum [34]

The Complaint of the Barristers upon the reformation of Comfites

The Furred Cat of the Solicitors and Attornies

Of Peas and Bacon, *cum Commento*

The Small Vales or Drinking Money of the Indulgences

Præclarissimi juris utriusque Doctoris Maistre Pillotti, &c , Scrapfarthingi De Botchandis Glossæ Accursianæ Triflis Repetitio Enucidiluculidissima [36]

Stratagemata Francharchieri de Baniolet [37]

Franctopinus or Churlbumpkinus, De Re Militari cum Figuris Tevoti [38]

De Usu et Utilitate Flayandi Equos et Equas, authore Magistro nostro de Quebecu [39]

The Sauciness of Country-Stewards

M N Rostocostojambedanesse De Mustarda Post Prandium Servienda, libri quatuordecim, apostilati per M Vaurillonis [40]

The *Couillage* or Wench tribute of Promoters

Jabolenus De Cosmographia Purgatorii [41]

Quæstio Subtilissima, utrum Chimæra in vacuo bombinans possit comedere secundas intentiones, et fuit debatuta per decem hebdomadas in Consilio Constantiensi [42]

The Bridle-champer of the Advocates

Smutchudlamenta Scoti [43]

The Rasping and Hard scraping of the Cardinals

De Calcaribus Removendis, Decades undecim, per M Albericum de Rosata [44]

Ejusdem De Castrametandis Criminibus libri tres [45]

The entrance of Anthony *de Leve* into the territories of Brazil

Marforii, bacalarii cubantis Romæ, De Peelandis aut Unskinnandis Blurrandisque Cardinalium Mulis [46]

The said Author s Apology against those who allege that the Pope s mule doth eat but at set times

Prognosticatio quæ incipit, Silvii Triquebille, balata per M N ,[47] the deep dreaming gull Sion.

Boudarini Episcopi De Emulgentiarum Profectibus Enneades novem cum privilegio Papali ad triennium et postea non [48]

The Shitabrenna of the Maids

The Bald Arse or Peeled Breech of the Widows

The Cowl or Capouch of the Monks

The Mumbling Devotion of the Cœlestine Friars

The Passage toll of Beggarliness

The Teeth-chatter or Gum didder of Lubberly Lusks

The Paring shovel of the Theologues

The Drenching horn of the Masters of Arts

The scullions of Olcam the Uninitiated Clerk

Magistri N Lickdishetis, De Garbellisiftationibus Horarum Canonicarum, libri quadraginta[49]

Arsiversitatorium Confratriarum, incerto authore[50]

The Rasher of Cormorants and Ravenous Feeders

The Rammishness of the Spaniards supercoquelicanticked by Friar Inigo

The Muttering of Pitiful Wretches

Dastardismus Rerum Italicarum, authore

[52]

M Jacobo Hocstraten hereticometra[53]

Codtickler, De Magistro nostrandorum Magistro nostratorumque Beuvetis libri octo galantissimi[54]

The Crackarades of Bullists or stone throwing Engines, Contrepate Clerks, Scriveners Brief writers, Rapporters, and Papal Bull de spatchers, lately compiled by Regis

A perpetual Almanack for those that have the gout and the pox

Manera sweepandi fornacellos per Mag Eccium[55]

The Shable, or Scimetar of Merchants

The Pleasures of the Monachal Life

manned soldiers

The Gulling Fibs and counterfeit Shows of Commissaries

The Litter of Treasurers

The *Juglingatorium* of Sophisters

Antipericatametanaparbeugedamphicribrationes Toordicantium

The Periwinkle of Ballard makers

The Push forward of the Alchemists

The Niddy noddy of the Satchel loaded Seekers, by Friar Blindfastatus

The Shackles of Religion

The Racket of Swaggerers

The Leaning stock of old age

The Muzzle of Nobility

The Ape's *Paternoster*

The Crickets and Hawks bells of Devotion

The Pot of the Ember weeks

The Mortar of the politic life

The Flap of the Hermits

The Riding hood or Monterg of the Penitentiaries

Lyrippii Sorbonici Moralisationes, per M Lupoldum[57]

The Carrier horse bells of Travellers

The Bibbings of the tippling Bishops

Tarrabalationes Doctorum Coloniensium adversus Reuchlin[58]

The Cymbals of Ladies

The Dungers' Martingale

Whirlingfriskorum Chasemarkerorum per Fratrem Crackwoodloguetis

The Clouted Patches for a Stout Heart

The Mummery of the Racket keeping Robin good fellows

Gerson *De Auferibilitate Papæ ab Ecclesia*[59]

The Catalogue of the Nominated and Graduated Persons

Jo Dytebrodii, De Terribilitate Excommunicationum libellulus Acephalos[60]

petually begging Friars

The Morris dance of the Heretics

The Whinings of Cajetan

Muddisnout Doctoris Cherubici, *De Origine Roughfootedarum, et Wryneckedorum Ritibus libri septem*

Sixty nine fat Breviaries

The Night Mare of the five orders of Beggars

The Skinnery of the new Start ups extracted out of the fallow butt, incornifistibulated and plodded upon in the angelic sum

The Raver and idle Talker in cases of Conscience

The Fat Belly of the Presidents

The Baffling Flowter of the Abbots

Sutoris *Adversus quendam qui vocaverat eum Slabsauccatorem et quod Slabsauccatores non sunt damnati ab Ecclesia*[62]

Cacatorium Medicorum[63]

The Chimney Sweeper of Astrology

Campi clysteriorum per § C[64]

The bumsquibcracker of Apothecaries

The Kissbreech of Chirurgery

Justinianus *De White leperotis Tollendis*[65]

Antidotarium Animæ[66]

Merlinus Coccaius, *De Patria Diabolorum*[67]

The practice of Iniquity, by Cleuraunes Sadden

Of which library some books are already printed and the rest are now at the press in this noble city of Tubingen

CHAPTER 8

How Pantagruel, being at Paris, received letters from his Father Gargantua, and the copy of them

PANTAGRUEL studied very hard, as you may

ing one day, he received a letter from his father in manner as followeth

seems to me most singular and excellent by which we may in a moral estate attain to a kind of immortality, and in the course of this transitory life perpetuate our name and seed which is done by a progeny issued from us in the lawful bonds of matrimony Whereby that in some measure is restored unto us which was taken from us by the sin of our first parents to whom it was said that, because they had not obeyed the commandment of God

first had been created

successively until the day of the last judgment, when Jesus Christ shall have rendered up to God the Father his kingdom in a peaceable condition out of all danger and contamination of sin, for then shall cease all genera

I give thanks to God my Saviour and Preserver for that he hath enabled me to see my bald old age reflourish in thy youth, for when, at

my visible image living in the world, visiting and conversing with people of honour, and other my good friends, as I was wont to do Which conversation of mine, although it was not without sin, (because we are all of us trespassers, and therefore ought continually to beseech his divine majesty to blot our transgressions out of his memory) yet was it by the help and grace of God without all manner of reproach before men

Wherefore if those qualities of the mind but shine in thee, wherewith I am endowed, as in thee remaineth the perfect image of my body thou wilt be esteemed by all men to be the perfect guardian and treasure of the immortality of our name But if otherwise I shall truly take but small pleasure to see it, considering that the lesser part of me which is the body, would abide in thee, and the best, to wit, that which is the soul and by which our name continues blessed amongst men would be degenerate and abastardized This I do not speak out of any distrust that I have of thy virtue, which I have heretofore already tried, but to encourage thee yet more earnestly to proceed from good to better And that which I now write unto thee is not so much that thou shouldest live in this virtuous course as that thou shouldest rejoice in so living and having lived and cheer up thyself with the like resolution in time to come to the prosecution and accomplishment of which enterprise and generous undertaking thou mayest easily remember how that I have spared nothing, but have so helped thee as if I had no other treasure in this world but to see thee once in my life completely well bred and accomplished as well in virtue, honesty and valour, as in all liberal knowledge and civility, and so to leave thee after my death as a mirror representing the person of me thy father, and if not so excellent and such indeed

not so proper and fit for learning as it is p present neither had I plenty of such good masters as thou hast had For that time was darksome obscured with clouds of ignorance, and savouring a little of th

lamity of the Goths, who had, wherever they set footing destroyed all good literature,

grammar school boys I say, I, who in my youthful days was, and that justly, reputed the most learned of that age, Which I do not speak in vain boasting, although I might lawfully do it in writing unto thee,—in verification whereof thou hast the authority of Marcus Tullius in his book *Of Old Age*, and the sentence of Plutarch in the book intituled, *How a man may praise himself without envy* —but to give thee an emulous encouragement to strive yet further

Now it is that the minds of men are qualified with all manner of discipline and the old sciences revived, which for many ages were extinct Now it is that the learned languages are to their pristine purity restored *viz*, Greek, without which a man may be ashamed to account himself a scholar, Hebrew, Arabic, Chaldæan, and Latin Printing likewise is now in use, so elegant and so correct, that better cannot be imagined, although it was found out but in my time by divine inspiration, as by a diabolical suggestion on the other side, was the invention of ordnance All the world is full of knowing men, of most learned schoolmasters, and vast libraries, and it appears to me as a truth, that neither in Plato's time, nor Cicero s, nor Papinian's, there was ever such conveniency for studying, as we see at this day there is Nor must any adventure henceforward to come in public or present himself in company, that hath not been pretty well polished in the shop of Minerva I see robbers, hangmen free booters, tapsters, ostlers, and such like, of the very rubbish of the people, more learned now than the doctors and preachers were in my time

What shall I say? The very women and children have aspired to this praise and celestial manna of good learning Yet so it is, that at the age I am now of, I have been constrained to learn the Greek tongue,—which I contemned not like Cato, but had not the lei-

the *Antiquities* of Athenæus, in waiting on the hour wherein God my Creator shall call me, and command me to depart from this earth and transitory pilgrimage Wherefore, my son, I admonish thee to employ thy youth to profit as well as thou canst, both in thy studies and in virtue Thou art at Paris, where the laudable examples of many brave men may stir up thy mind to gallant actions, and hast likewise, for thy tutor and pedagogue the learned Epistemon, who by his lively and vocal documents may instruct thee in the arts and sciences

I intend, and will have it so, that thou learn

wise, and that thou frame thy style in Greek in imitation of Plato, and for the Latin after Cicero Let there be no history which thou shalt not have ready in thy memory,—unto the prosecuting of which design books of cosmography will be very conducible, and help thee much Of the liberal arts of geometry, arithmetic and music, I gave thee some taste when thou wert yet little, and not above five or six years old Proceed further in them and learn the remainder if thou canst As for astronomy, study all the rules thereof Let pass, nevertheless, the divining and judicial astrology, and the art of Lullius, as being nothing else but plain abuses and vanities As for the civil law, of that I would have thee to know the texts by heart, and then to confer them with philosophy

Now, in matter of the knowledge of the works of nature I would have thee to study that exactly, that so there be no sea, river, nor fountain, of which thou dost not know the fishes, all the fowls of the air, all the several kinds of shrubs and trees, whether in forest or orchards, all the sorts of herbs and flowers that grow upon the ground, all the various metals that are hid within the bowels of the earth, together with all the diversity of precious stones, that are to be seen, in the orient and south parts of the world Let nothing of all these be hidden from thee Then fail not most carefully to peruse the books of the

New Testament, with the Epistles of the Apostles, and then the Old Testament in Hebrew, in brief, let me see thee an abyss, and bottomless pit of knowledge. for from henceforward, as thou growest great and becomest a man, thou must part from this tranquillity and rest of study, thou must learn chivalry, warfare, and the exercises of the field, the better thereby to defend my house and our friends, and to succour and protect them at all their needs, against the invasion and assaults of evil doers

Furthermore, I will that very shortly thou try how much thou hast profited, which thou canst not better do, than by maintaining publicly theses and conclusions in all arts, against all persons whatsoever, and by haunting the company of learned men, both at Paris and otherwhere But because, as the wise man Solomon saith, Wisdom entereth not into a malicious mind, and that knowledge without conscience is but the ruin of the soul, it behoveth thee to serve, to love, to fear God, and on him to cast all thy thoughts and all thy hope, and, by faith formed in charity, to cleave unto him, so that thou mayst never be separated from him by thy sins Suspect the abuses of the world Set not thy heart upon vanity, for this life is transitory, but the Word of the Lord endureth for ever Be serviceable to all thy neighbours, and love them as thyself Reverence thy preceptors, shun the conversation of those whom thou desirest not to resemble, and receive not in vain the graces which God hath bestowed upon thee. And, when thou shalt see that thou hast attained to all the knowledge that is to be acquired in that part, return unto me, that I may see thee, and give thee my blessing before I die My son, the peace and grace of our Lord be with thee, Amen

Thy father, Gargantua.

From Utopia the *17th day of the month of March*

These letters being received and read, Pantagruel plucked up his heart, took a fresh courage to him, and was inflamed with a desire to profit in his studies more than ever, so that if you had seen him, how he took pains, and how he advanced in learning, you would have said that the vivacity of his spirit amidst the books was like a great fire amongst dry wood, so active it was, vigorous, and indefatigable

CHAPTER 9

How Pantagruel found Panurge, whom he loved all his life time

One day as Pantagruel was taking a walk without the city, towards St. Anthony's abbey, discoursing and philosophating with his own servants, and some other scholars, he met with a young man of very comely stature, and surpassing handsome in all the lineaments of his body, but in several parts thereof most pitifully wounded, in such bad equipage in matter of his apparel, which was but tatters and rags, and every way so far out of order, that he seemed to have been a fighting with mastiff dogs, from whose fury he had made an escape, or, to say better, he looked, in the condition wherein he then was, like an applegatherer of the country of Perche

As far off as Pantagruel saw him, he said to those that stood by, Do you see that man there, who is a coming hither upon the road from Charenton-bridge? By my faith, he is only poor in fortune, for I may assure you, that by his physiognomy it appeareth, that nature hath extracted him from some rich and noble race, and that too much curiosity hath thrown him upon adventures, which possibly have reduced him to this indigence, want, and penury. Now as he was just amongst them, Pantagruel said unto him, Let me entreat you, friend, that you may be pleased to stop here a little, and answer me to that which I shall ask you, and I am confident you will not think your time ill bestowed, for I have an extreme desire, according to my ability, to give you some supply in this distress, wherein I see you are, because I do very much commiserate your case, which truly moves me to great pity Therefore, my friend, tell me, who you are? Whence you come? Whither you go? What you desire? And what your name is? The companion answered him in the German tongue, thus

"*Junker, Gott geb euch gluck und heil zuvor Lieber Junker, ich lasz euch wissen, das da ihr mich von fragt, ist ein arm und erbarmlich Ding, und wer viel darvon zu sagen, welches euch verdrussig zu hören, und mir zu erzelen wer, wewol die Poeten und Oratorn vorzeiten haben gesagt in ihren Spruchen und Sentenzen, das die gedechtnus des elends und armuths vorlangst erlitten ist eine grosse lust*" My friend, said Pantagruel, I have no skill in that gibberish of yours, therefore, if you would have us to understand you, speak

to us in some other language Then did the drole answer him thus

"Albarildim gotfano dechmin brin alabo dordio falbroth ringuam albaras Nin portzadikin almucatin milko prin alelmin en thoth dalheben ensouim kuthim al dum alkatim nim broth dechoth porth min michais im endoth pruch dalmaisoulum hol moth danfrihim lupaldas im voldemoth Nin hur diavosth mnarbotim dalgousch palfrapin duch im scoth pruch galeth dal chinon min foulchrich al conin brutathem doth dal prin" Do you understand none of this? said Pantagruel to the company I believe, said Epistemon, that this is the language of the Antipodes and such a hard one, that the devil himself knows not what to make of it Then, said Pantagruel Gossip I know not if the walls do compre-

ventre pieno Cosi io parimente non vi saprei contare le mie fortune se prima il tribulato ventre non ha la solita refettione Al quale è adviso che le mani et li denti habbiano perso il loro ordine naturale et del tutto annichilati" To which Epistemon answered As much of the one as of the other, and nothing of either, Then said Panurge

'Lord, if you be so virtuous of intelligence as you be naturally releaved to the body, you should have pity of me For nature hath made us equal but fortune hath some exalted, and others deprived, nevertheless is virtue often deprived, and the virtuous men despised, for before the last end none is good" Yet less said Pantagruel Then said my jolly Panurge

"Jona andie guaussa goussy etan beharda er remedio beharde versela ysser landa An-

said Carpalim, St Trinian s rammer unstitch your bum, for I had almost understood it Then answered Panurge

"Prust frest frinst sorgdmand strochdi

rincq drlnd dodelb up drent loch minc stz ring jald de vins ders cordelis bur jocst stzampenards" Do you speak Christian, said Epistemon or the buffoon language, otherwise called Patelinois? Nay, it is the puzlatory tongue, said another, which some call Lanternois Then said Panurge

'Heere, ik ken spreeke anders geen tael

zyn To which answered Pantagruel, As much of that Then said Panurge

"Señor, de tanto hablar yo soy cansado, por que yo suplico a vuestra reverentia que mire a los preceptos evangelicos, para que ellos movan vuestra reverentia a lo que es de con scientia, y si ellos non bastaren, para mover vuestra reverentia a piedad, yo suplico que mire a la piedad natural la qual yo creo que

have us to do for you in some tongue, which you conceive we may understand Then said the companion

"Min Herre, endog ieg med ingen tunge talede, ligesom bærn oc uskellige creatuure Mine klædebon oc mit legoms magerhed

that, if it pleased God, we would all of speak so with our tails Then again said Panurge

"Adon, scalom lecha im ischar harob hal hebdeca bimeherah thithen li kikar lehem chanchat ub laah al Adonai cho nen ral" To which answered Epistemon At this time have I understood him very well, for it is the Hebrew tongue most rhetorically pronounced

mos zetis de par emou ha ou chre Ke homos

pl isbetoumen), me prosphoros epiphenete" What? said Carpalim, Pantagruel's footman, It is Greek, I have understood him And how? has thou dwelt any while in Greece? Then said the drole again.

"Agonou dont oussys vous dedagnez algatou nou den farou zamist vous mariston ul-

ton tol nalprissys hourtou los echatonous, prou dhouquys brol pany gou den bascrou noudous caguons goulfren goul oustaroppassou" Methinks I understand him, said Pantagruel for either it is the language of my country of Utopia, or sounds very like it And, as he was about to have begun some argument the companion said

"Jam toties vos per sacra, perque deos deasque omnes obtestatus sum, ut si qua vos pietas permovet, egestatem meam solaremini, nec hilum proficio clamans et ejulans Sinite,

tur"[65] Well, my friend, said Pantagruel, but cannot you speak French? That I can do, Sir, very well, said the companion, God be thanked It is my natural language and mother tongue, for I was born and bred in my

wards you, that, if you will condescend unto my will, you shall not depart out of my company, and you and I shall make up another couple of friends, such as Æneas and Achates were Sir said the companion, my true and proper Christian name is Panurge, and now I come out of Turkey, to which country I was carried away prisoner at that time, when they went to Metelin with a mischief And willingly would I relate unto you my fortunes which are more wonderful than those of Ulysses

therefore more leisure at another time, and a fitter opportunity wherein to report them, for at this present I am in a very urgent necessity to feed, my teeth are sharp my belly empty, my throat dry, and my stomach fierce and

burning, all is ready. If you will but set me

he made but three steps and one leap from the bed to the board

CHAPTER 10

How Pantagruel equitably decided a controversy, which was wonderfully obscure and difficult, whereby he was reputed to have a most admirable judgment

Pantagruel, very well remembering his father's letter and admonitions would one day make trial of his knowledge Thereupon in all the *Carrefours*, that is, throughout all the four quarters, streets, and corners of the city, he set up Conclusions, to the number of nine thousand seven hundred and sixty four, in all manner of learning, touching in them the hardest doubts that are in any science And first of all, in the Fodder street he held dis-

terwards to the Sorbonne, where he maintained argument against all the theologians or divines, for the space of six weeks, from four o'clock in the morning until six in the evening, except an interval of two hours to refresh themselves, and take their repast And at this were present the greatest part of the lords of the court, the masters of requests, presidents, counsellors, those of the accompts, secretaries, advocates and others as also the *sheriffs of the said town*, with the physicians and professors of the canon law Amongst which, it is to be remarked, that the greatest part were stubborn jades and in their opin-

were but monkeys, and a knot of muffled calves Whereupon every body began to keep a bustling noise, and talk of his so marvellous knowledge, through all degrees of persons in

both sexes, even to the very laundresses, brokers, roastmeat-sellers, penknife makers [illegible]

is the man

Now at this same very time there was a process or suit in law depending in court between two great lords, of which one was called my Lord Kissbreech, plaintiff of one side, and the other my Lord Suckfist, defendant of the other, whose controversy was so [illegible]

[illegible] derstand the case, as that they might in any manner of way be able to right it, or to take up the difference betwixt the two aforesaid parties, it did so grievously vex them, that they most villanously conshit themselves for shame In this great extremity one amongst them, named Du Douhet, the learnedest of all, and more expert and prudent than any of the rest, whilst one day they were thus at their wit's end, all to be-dunced and philogrobolized in their brains, said unto them We have been here, my masters, a good long *space, without doing any thing else than trifle* away both our time and money, and can nevertheless find neither brim nor bottom in this matter, for, the more we study about it, the less we understand therein, which is a great shame, and disgrace to us, and a heavy burden to our consciences, yea, such, that in my opinion we shall not rid ourselves of it without dishonour unless we take some other course, for we do nothing but doat in our consultations

[illegible]

hath been found to be learned above the

[illegible]

about this business, for never any man will compass the bringing of it to an end, if he do it not.

Hereunto all the counsellors and doctors [illegible]

points thereof, he might forthwith make the report unto them, such as he shall think good in true and legal knowledge To this effect they delivered into his hands the bags wherein were the writs and pancarts concerning that suit, which for bulk and weight were almost enough to load four great *couillard* or stoned asses But Pantagruel said unto them, Are the two lords, between whom this debate and process is, yet living? It was answered him, Yes To what a devil, then, said he, serve so many paltry heaps, and bundles of papers and copies which you give me? Is it not better to hear their controversy from their own mouths, whilst they are face to face before us, than to read these vile fopperies, [illegible]

vices added what you could to it *pro et contra* in such sort, that, although their difference perhaps was clear and easy enough to determine at first, you have obscured it, and made it more intricate, by the frivolous, sottish, unreasonable and foolish reasons and opinions of Accursius, Baldus, *Bartolus, de* Castro, de Imola, Hippolytus, Panormo, Bertachin, Alexander, Curtius, and those other old mastiffs, who never understood the least law of the Pandects, they being but mere blockheads and great tithe-calves, ignorant of all that which was needful for the under- [illegible]

were first taken from the Greeks, according to the testimony of Ulpian, *L poster De Origine Juris*, which we likewise may perceive by that all the laws are full of Greek words

and sentences And then we find that they

ever wrote therein, nay, not of Sallust, Varro, Cicero, Seneca, Titus Livius, nor Quintilian How, then, could these old dotards be able

by the rudeness of their style, which is fitter for a chimney sweeper, or for a cook or a scullion, than for a juris-consult and doctor in the laws?

Furthermore, seeing the laws are excerpted out of the middle of moral and natural philosophy, how should these fools have understood it, that have, by G—, studied less in philosophy than my mule? In respect of human learning, and the knowledge of antiquities and history, they were truly laden with those faculties as a toad is with feathers And yet of all this the laws are so full that without it they cannot be understood, as I intend more fully to show unto you in a peculiar treatise, which on that purpose I am about to publish Therefore, if you will that I make

them, I will tell you my opinion freely, without any feignedness or dissimulation whatsoever

Some amongst them did contradict this motion, as you know that in all companies there are more fools than wise men, and that the greater part always surmounts the better, as saith Titus Livius, in speaking of the Carthaginians But the aforesaid Du Douhet held

and other such diableries of truth intangling

that, therefore, the devil would carry all away to hell if they did not take another course, and proceeded not in times coming according to the prescripts of evangelical and philosophical equity In fine, all the papers were burned, and the two gentlemen summoned and personally convented At whose appearance before the court, Pantagruel said unto them, Are you they who have this great difference betwixt you? Yes, my lord, said they. Which of you, said Pantagruel, is the plaintiff? It is I, said my Lord Kissbreech Go to, then my friend, said he, and relate your matter unto me from point to point, according to the real truth, or else, by cock's body, if I find you to lie so much as in one word, I will make you shorter by the head, and take it from off your shoulders, to show others, by your example, that in justice and judgment men ought to speak nothing but the truth Therefore take heed you do not add nor impair anything in the narration of your case Begin

CHAPTER 11

How the Lords of Kissbreech and Suckfist did plead before Pantagruel without an Attorney

Thanks to you, my Lord, said the Lord Kissbreech, but to the purpose There passed betwixt the two tropics the sum of three pence towards the zenith and a halfpenny, forasmuch as the Riphæan mountains had been that year oppressed with a great sterility of counterfeit gudgeons, and shows without substance, by means of the babbling tattle, and fond fibs, seditiously raised between the gibble-gabblers, and Accursian gibberishmongers, for the rebellion of the Switzers, who had assembled themselves to the full number of the bum bees, and myrmidons, to go ahandsel getting on the first day of the new year, at that very time when they give brewis to the oxen, and deliver the key of the

tailors and seamsters would have made of the stolen shreds and clippings a goodly sagbut to cover the face of the ocean, which then

tongued mattocks with mustard, unless the lords and gentlemen of the court should be pleased to give by b mol express command to the pox, not to run about any longer, in gleaning up of coppersmiths and tinkers, for the jobbernolls had already a pretty good beginning in their dance of the British jig called the *estrindore*, to a perfect diapason, with one foot in the fire, and their head in the middle, as good man Ragot was wont to say

Ha my masters, God moderates all things, and disposeth of them at his pleasure, so that against unlucky fortune a carter broke his frisking whip which was all the wind instrument he had This was done at his return from a little paltry town, even then when Master Antitus of Cresseplots was licentiated,

stumblaverunt[69] But that which makes Lent

stills a great wind and we must think so seeing that the sergeant hath propounded the matter so far above my reach that the clerks and secondaries could not with the benefit thereof lick their fingers feathered with ganders, so orbicularly as they were wont in other things to do And we do manifestly see, that every one acknowledgeth himself to be in the error, wherewith another hath been charged reserving only those cases whereby

been always counted very necessary for the number of twenty pannels and pack saddles of the bankrupt protectionaries of five years respite Howsoever, at least, he, that would not let fly the fowl before the cheesecakes, ought in law to have discovered his reason why not, for the memory is often lost in the wayward shoeing Well, God keep Theobal Mitain from all danger Then said Pantagruel, Hold there! Ho! my friend, soft and fair, speak at leisure, and soberly, without putting yourself in choler I understand the case,—go on Now then, my lord, said Kiss

a hedge of garden beds then giving in a swift unavoidable thrust very near to the place where they sell the old rags, whereof the painters of Flanders make great use, when they are about neatly to clap on shoes

seeing it is so good to hatch

Here the Lord of Suckfist would have interrupted him and spoken somewhat whereupon Pantagruel said unto him, St! by St Anthony's belly, doth it become thee to speak without command? I sweat here with the extremity of labour and exceeding toil I take to understand the proceeding of your mutual difference, and yet thou comest to trouble and disquiet me Peace in the devil's name, peace Thou shalt be permitted to speak thy bellyful, when this man hath done and no sooner Go on said he to Kissbreech speak calmly, and do not overheat yourself with too much haste

gave liberty to fart at his own ease, if that the blankets had no streaks, wherein the liars were to be crossed with a ruffian like crew and the rainbow being newly sharpened at Milan to bring forth larks, gave his full con

truth were at that time very necessary for understanding the syntax and construction of old boots Therefore John Calf, her cousin gervais once removed with a log, from the woodstock, very seriously advised her not to put herself into the hazard of quagswagging in the lee, to be scoured with a buck of linen

bers of that committee, did not fully agree amongst themselves in casting up the number of the Almany whistles, whereof were framed those *Spectacles for Princes*, which have been lately printed at Antwerp, I must

needs think that it makes a bad return of the writ, and that the adverse party is not to be believed *in sacer verbo dotis* [71] For that having a great desire to obey the pleasure of the king I armed myself from toe to top with bel-

was very dangerous in coming from the fair, in so far that many trained bow men were cast at the muster, and quite rejected, al-

which in the esteem of expert farriers is no better disease, or else the story of Ronypatifam, or Lamibaudichon, interpreted by some to be the tale of a tub, or of a roasted horse, savours of apocrypha, and is not an authentic history And by this means there was that year great abundance, throughout all the

neighbours, that I could wish from my heart every one as good a voice, it would make us play the better at the tennis and the baloon And truly, my Lord, to express the real truth

serve for ever at the millers' bridge upon the said water, as it was heretofore decreed by the king of the Canarians according to the sentence or judgment given thereupon, which is to be seen in the registry and records with in the clerk's office of this house

And therefore, my Lord, I most humbly require, that by your Lordship there may be said and declared upon the case what is reasonable, with costs, damages, and interest Then said Pantagruel, My friend is this all you have to say? Kissbreech answered yes, my Lord, for I have told you all the *tu autem*,[72] and have not varied at all upon mine

CHAPTER 12

How the Lord of Suckfist pleaded before Pantagruel

THEN began the Lord Suckfist in manner as followeth My Lord, and you my masters, if the iniquity of men were as easily seen in categorical judgment, as we can discern flies in a milk pot, the world's four oxen had not been so eaten up with rats, nor had so many ears upon the earth been nibbled away so scurvily For although all that my adversary hath spoken be of a very soft and downy truth, in so much as concerns the letter and history of the

fraudulent deceits

Should I endure, that, when I am eating my pottage equal with the best, and that without either thinking or speaking any manner of ill, they rudely come to vex, trouble, and perplex my brains with that antique proverb, which saith

He that will in his pottage drink
When he is dead shall not see one wink

And, good lady, how many great captains have we seen in the day of battle, when in open field the sacrament was distributed in luncheons of the sanctified bread of the confraternity, the more honestly to nod their heads, play on the lute, and crack with their tails, to make pretty little platform leaps, in keeping level by the ground? But now the world is unshackled from the corners of the packs of Leicester One flies out lewdly and becomes debauched, another, likewise, five, four, and two, and that at such random, that, if the court take not some course therein, it will make as bad a season in matter of gleaning this year, as ever it made, or it will make goblets If any poor creature go to the stoves to illuminate his muzzle with a cowshard, or to buy winter-boots, and that the sergeants passing by, or those of the watch, happen to receive the decoction of a clyster, or the fecal matter of a close stool, upon their rustling wrangling-clutter keeping masterships, should any because of that make bold to clip the shillings and testers, and fry the wooden dishes? Sometimes, when we think one thing, God does another, and when the sun is wholly set, all beasts are in the shade

curtal, which was a middle-sized horse, both

really, that I was not a clerk of so much learning as to snatch at the moon with my teeth, but, as for the butter firkin, where Vulcanian deeds and evidences were sealed, the rumour was, and the report thereof went current, that salt-beef will make one find the way to the wine without a candle though it were hid in the bottom of a collier's sack, and that, with his drawers on he were mounted on a barbed horse furnished with a fronstal, and such arms, thighs, and leg pieces as are requisite for the well frying and broiling of a swaggering sauciness Here is a sheep's head, and it is well they make a proverb of this, that it is good to see black cows in burnt wood, when one attains to the enjoyment of his love I had a consultation upon this point with my masters the clerks, who for resolution concluded in *frisesomorum*,[74] that there is nothing like to

river of Rhone, *dolopym dolopof, tarabin tarabas, tut, prut, pish* for, incontinently after that armour begins to smell of garlick, the rust will go near to eat the liver, not of him that wears it, and then do they nothing else but withstand others' courses, and wryneck-

Lords believe not when the said good woman had with bird lime caught the shovelar fowl, the better before a serjeant's witness to

onions, knit with three hundred turnips, and a little of a calf's chaldern of the best alloy that the alchymists have provided, and that they daub and do over with clay, as also calcinate and burn to dust these pantofles, muff in muff out, *mouflin mouflard*, with the fine sauce of the juice of the rabble rout, whilst they hide themselves in some petty moldwharp-hole, saving always the little slices of

bacon Now, if the dice will not favour you with any other throw but ambes-ace, and the chance of three at the great end, mark well the ace, then take me your dame, settle her in a corner of the bed, and whisk me her up drille trille, there, there, *troureloura la la*, which when you have done, take a hearty draught of the best, *despicando grenouillibus*,[75] in despite of the frogs, whose fair coarse bebuskined stockings shall be set

waiting for the beating of the metal, and heating of the wax by the slavering drivellers of consolation

Very true it is, that the four oxen which are in debate, and whereof mention was made, were somewhat short in memory Nevertheless, to understand the game aright, they feared neither the cormorant nor mallard of Savoy, which put the good people of my country in great hope that their children some time should become very skilful in algorism Therefore is it that by a law rubric and special sentence thereof, that we cannot fail to take the wolf, if we make our hedges higher than the wind mill, whereof somewhat was spoken by the plaintiff But the great devil did envy it, and by that means put the High Dutch far behind, who played the devils in swilling down and tippling at the good liquor, *trink, meen herr, trink*, by two of my table men in the corner point I have gained the lurch For it is not probable, nor is there any appearance of truth in this saying, that at

Moreb, with a new edge set upon them by text letters, or those of a swift writing hand it is all one to me, so that the head band of the book breed not moths or worms in it And

ment of the court, that six acres of meadow ground of the greatest breadth will make three buts of fine ink, without paying ready money, considering that, at the funeral of King Charles, we might have had the fathom in open market for one and two, that is, deuce

ace This I may affirm with a safe conscience, upon my oath of wool

horn if perhaps it be too hot, and that by making if fast to a rope he was to draw, immediately after the sight of the letters the cows were restored to him Such another sentence after the homeliest manner was pronounced in the seventeenth year because of the bad government of Louzefougarouse, whereunto it may please the Court to have regard I desire to be rightly understood, for truly, I say not, but that in all equity, and with an upright conscience those may very well be dispossessed, who drink holy water, as one would do a weaver's shuttle whereof

common custom of the Salic law is such that the first incendiary or fire brand of sedition, that flays the cow and wipes his nose in a full concert of music, without blowing in the cobbler s stitches should in the time of the night mare sublimate the penury of his member by moss gathered when people are like to founder themselves at the mass at midnight to give the estrapade to these white wines of

Pantagruel said to the Lord of Kissbreech, *My friend have you a mind to make any reply to what is said?* No, my lord answered Kissbreech for I have spoke all I intended and nothing but the truth Therefore put an end for God s sake to our difference, for we are here at great charge

CHAPTER 13

How Pantagruel gave judgment upon the difference of the two Lords

THEN Pantagruel rising up, assembled all the presidents counsellors and doctors that were there and said unto them Come now, my masters you have heard *vivæ vocis oraculo*[77] the controversy that is in question, what do you think of it? They answered him, We have indeed heard it but have not understood the devil so much as one circumstance of the case, and therefore we beseech you, *und voce,*[78] and in courtesy request you that you would give sentence as you think good, and *ex nunc prout ex tunc,*[79] we are satisfied with it, and do ratify it with our full consents Well my masters, said Pantagruel, seeing you are so well pleased, I will do it but I do not truly find the case so difficult as you make it Your paragraph *Caton* the law *Frater* the law *Gallus,* the law *Quinque pedum,* the law *Vinum,* the law *Si Dominus,* the law *Mater,* the law *Prætor,* the law *Venditor,* and a great *Pomponius* the law *Fundi* the law *Emptor,* the law *Practor,* the law *Venditor,* and a great many others are far more intricate in my opinion After he had spoke this, he walked a turn or two about the hall plodding very profoundly, as one may think, for he did groan like an ass whilst they girth him too hard with the very intensiveness of considering how he was bound in conscience to do

followed

"Having seen heard calculated, and well considered of the difference between the Lords of Kissbreech and Suckfist, the Court

much for the embroiderer and so much for

tree taper, as is usual in his country of Mirebalais Slacking therefore, the top sail, and letting go the boulin with the brazen bullets, wherewith the mariners did by way of protestation bake in paste meat, great store of pulse interquilted with the dormouse, whose hawk-bells were made with a puntinaria, after the manner of Hungary or Flanders lace, and which his brother in law carried in a

miformal popinjay with the flap made of a foxtail

'But in that he chargeth the defendant, that he was a botcher, cheese-eater, and trimmer of man's flesh embalmed, which in the arsiversy swagfall tumble was not found true, as by the defendant was very well discussed

"The Court, therefore, doth condemn and amerce him in three porringers of curds, well cemented and closed together, shining like pearls, and cod pieced after the fashion of the country, to be paid unto the said defen d int about the middle of August in May But on the other part, the defendant shall be

without costs and for cause"

Which sentence being pronounced, the two parties departed, both contented with the decree which was a thing almost incredible For it never came to pass since the great rain nor shall the like occur in thirteen jubi

tors in the law, that were there present, they were all so ravished with admiration at the more than human wisdom of Pantagruel, which they did most clearly perceive to be in him, by his so accurate decision of this so difficult and thorny cause, that their spirits, with the extremity of the rapture, being elevated

fetched store of vinegar and rosewater to bring them again unto their former sense and understanding, for the which God be praised everywhere And so be it.

CHAPTER 14

How Panurge related the manner how he escaped out of the hands of the Turks

THE great wit and judgment of Pantagruel was immediately after this made known unto all the world by setting forth his praises in

showed never in his time such a master piece of wisdom, as the good Pantagruel hath done Happy are we, therefore, that have him in our country And, indeed, they would have made him thereupon master of the requests, and president in the court but he refused all, very graciously thanking them for their offer For, said he, there is too much slavery in these offices, and very hardly can they be saved

those, we shall not have the final judgment these seven thousand sixty and seven jubilees yet to come, and so Cusanus will be deceived in his conjecture Remember that I have told you of it and given you fair advertisement in time and place convenient

But, if you have any hogsheads of good wine, I willingly will accept of a present of that Which they very heartily did do in sending him of the best that was in the city, and he drank reasonably well, but poor Pa-

eggs So that by some one being admonished in the midst of his draught of a large deep bowl, full of excellent claret, with these

pling sippers of Paris, that drink no more than the little bird called a spink or chaffinch, and never take in their beak full of liquor, till

they be bobbed on the tails after the manner of the sparrows O companion, if I could mount up as well as I can get down, I had been long ere this above the sphere of the moon with Empedocles But I cannot tell what a devil this means This wine is so good and delicious, that, the more I think thereof, the more I am athirst. I believe that the shadow of my master Pantagruel engendereth the altered and thirsty men, as the moon doth the catarrhs and defluxions At which word the company began to laugh, which Pantagruel perceiving, said, Panurge, what is that which moves you to laugh so? Sir, said he, I was telling them that these devilish Turks are very unhappy, in that they never drink one drop of wine, and that though there were no other harm in all Mahomet's *Alcoran*, yet for this one base point of abstinence from wine, which therein is commanded, I would not submit myself unto their law. But now tell me, said Pantagruel, how you escaped out of their hands By G—, sir, said Panurge, I will not lie to you in one word

The rascally Turks had broached me upon a spit all larded like a rabbit, for I was so dry and meagre, that, otherwise, of my flesh they would have made but very bad meat, and in this manner began to roast me alive As they were thus roasting me, I recommended myself unto the divine grace, having in my mind the good St Lawrence, and always hoped in God that he would deliver me out of this torment Which came to pass, and that very strangely. For, as I did commit myself with all my heart unto God, crying, Lord God, help me, Lord God, save me, Lord God, take me out of this pain and hellish torture, wherein these traitorous dogs detain me for my sincerity in the maintenance of thy law! the roaster or turn spit fell asleep by the divine will, or else by the virtue of some good Mercury, who cunningly brought Argus into a sleep for all his hundred eyes When I saw that he did no longer turn me in roasting, I looked upon him, and perceived that he was fast asleep. Then took I up in my teeth a firebrand by the end where it was not burned, and cast it into the lap of my roaster, and another did I throw as well as I could under a field-couch, that was placed near to the chimney, wherein was the straw bed of my master turn-spit Presently the fire took hold in the straw, and from the straw to the bed, and from the bed to the loft, which was planked and sealed with fir, after the fashion of the foot of a lamp But the best was, that the fire which I had cast into the lap of my poultry roaster burned all his groin, and was beginning to seize upon his cullions, when he became sensible of the danger, for his smelling was not so bad, but that he felt it sooner than he could have seen daylight Then suddenly getting up, and in a great amazement running to the window, he cried out to the streets as high as he could, *Dal baroth, dal baroth, dal baroth*, which is as much as to say Fire, fire, fire Incontinently turning about, he came straight towards me, to throw me quite into the fire, and to that effect had already cut the ropes, wherewith my hands were tied, and was undoing the cords from off my feet, when the master of the house hearing him cry fire, and smelling the smoke from the very street where he was walking with some other Bashaws and Mustaphas, ran with all the speed he had to save what he could, and to carry away his jewels Yet such was his rage, before he could well resolve how to go about it, that he caught the broach whereon I was spitted, and therewith killed my roaster stark dead, of which wound he died there for want of regimen or otherwise, for he ran him in with the spit a little above the naval, towards the right flank, till he pierced the third lappet of his liver, and, the blow slanting upwards from the midriff or diaphragm, through which it had made penetration, the spit passed athwart the pericardium, or capsule of his heart, and came out above at his shoulders, betwixt the spondyls or turning joints of the chine of the back, and the left homoplat, which we call the shoulder-blade

True it is, for I will not lie, that, in drawing the spit out of my body, I fell to the ground near unto the andirons, and so by the fall took some hurt, which indeed had been greater, but that the lardons, or little slices of bacon, wherewith I was stuck, kept off the blow My bashaw then seeing the case to be desperate, his house burnt without remission, and all his goods lost, gave himself over unto all the devils in hell, calling upon some of them by their names, Grilgoth, Astaroth, Rappalus, and Gribouillis, nine several times. Which when I saw, I had above five penny-worth of fear, dreading that the devils would come even then to carry away this fool, and, seeing me so near him would perhaps snatch me up too I am already, thought I, half roasted, and my lardons will be the cause of my mischief, for these devils are very liquorous of lardons,

according to the authority which you have of the philosopher Jamblicus, and Murmault, in the *Apology* of Bossutis, adulterated *pro magistros nostros* But for my better security I made the sign of the cross, crying, *Hagios, athanatos ho Theos,*[80] and none came At [illegible]

[illegible] purpose had set it against his breast, but it could not enter, because it was not sharp enough Whereupon I, perceiving that he was not like to work upon his body the effect which he intended, although he did not spare all the force he had to thrust it forward, came [illegible]

[illegible] est Well, thou mayest hurt or bruise some- [illegible]

[illegible] right, so that thou shalt not so much as feel it, and trust me, for I have killed a great many others, who have found themselves very well after it. Ha, my friend, said he, I prithee do so, and for thy pains I give thee my budget, take, here it is, there are six hundred seraphs in it and some fine diamonds, and most excellent rubies And where are they, said Epistemon? By St John, said Panurge, they are a good way hence, if they always keep going But where is the last year's snow? This was the greatest care that Villon the Parisian poet took Make an end, said Pantagruel, that we may know how thou didst dress they bashaw By the faith of an honest man, said Panurge, I do not lie in one word. I swaddled him in a scurvy swathel-binding, which I found lying there half burnt, and with my cords tied him royster-like both hand and foot, in such sort that he was not able to wince, then past my spit through his throat, and hanged him thereon, fastening the end thereof at two [illegible]

[illegible] Milourt, as they use to do dry herrings in a chimney. With this, taking his budget, and a little javelin that was upon the aforesaid hooks, I ran away a fair gallop-rake, and God he knows how I did smell my shoulder of mutton.

When I came down into the street, I found every body came to put out the fire with store of water, and seeing me so half-roasted, they did naturally pity my case, and threw all their water upon me, which, by a most joyful refreshing of me, did me very much good Then did they present me with some victuals, but I could not eat much, because they gave me nothing to drink but water after their fashion Other hurt they did me none, only one little villanous Turkey knob-breasted [illegible]

[illegible] came towards me a pretty young Corinthian wench, who brought me a box full of conserves, of round Mirabolan plums, called emblicks, and looked upon my poor robin with an eye of great compassion, as it was flea bitten and pinked with the sparkles of the fire from whence it came, for it reached no farther in length, believe me, than my knees But note, that this roasting cured me entirely of a sciatica, whereunto I had been subject above seven years before, upon that side, which my roaster, by falling asleep, suffered to be burnt

Now, whilst they were busy about me, the fire triumphed, never ask how? For it took hold on above two thousand houses, which one of them espying cried out, saying, By [illegible]

[illegible] my way towards the gate. When I was got upon the knap of a little hillock, not far off, I turned me about as did Lot's wife, and, looking back, saw all the city burning in a fair fire, whereat I was so glad, that I had almost [illegible]

[illegible] reeks, it is in your bed straw,—out came more than six, yea more than thirteen hun- [illegible]

[illegible] me, being carried on by the scent of my [illegible]erous half roasted flesh, and had even then devoured me in a trice, if my good angel had not well inspired me with the instruction of a remedy, very sovereign against the toothache

And wherefore, said Pantagruel, wert thou afraid of the toothache, or pain of the teeth? Wert thou not cured of thy rheums? By Palm *Sunday, said Panurge, is there any greater*

field amongst them Then did the dogs run, and fight with one another at fair teeth,

cape frolic and lively, grammercy roast meat and cookery

CHAPTER 15

How Panurge showed a very new way to build the Walls of Paris

PANTAGRUEL, one day to refresh himself of his study, went a walking towards St Mar-

when Pantagruel would have given him one, he answered that he needed none for that it would but heat his milt Yea, but, said Epistemon if thou shouldst be set upon, how wouldst thou defend thyself? With great brodkin blows, answered he, provided thrusts were forbidden At their return, Panurge considered the walls of the city of Paris and in derision said to Pantagruel See what fair walls are here? O how strong they are, and well fitted to keep geese in a mew or coop to fatten them! By my beard they are competently scurvy for such a city as this is, for a cow with one fart would go near to over throw above six fathoms of them O my friend said Pantagruel, dost thou know what Agesilaus said, when he was asked, Why the great city of Lacedæmon was not inclosed with walls? Lo here, said he the walls of the

better fortification, than the prowess and virtue of the citizens and inhabitants So is this

possible, the cost and charges would be so excessive Yea, but, said Panurge, it is good, nevertheless, to have an outside of stone, when we are invaded by our enemies, were it but to ask, Who is below there? As for the enormous expense, which you say would be needful for undertaking the great work of walling this city about, if the gentlemen of the town will be pleased to give me a good

callibistris, or *contrapunctums* of the women of this country are cheaper than stones Of

ranked next, and last of all the least and smallest. This done, there must be a fine little interlacing of them, like points of diamonds, as is to be seen in the great tower of Bourges, with a like number of the *nudinnudos, nilnisistandos*, and stiff bracmards, that dwell in amongst the claustral codpieces What devil were able to overthrow such walls? There is no metal like it to resist blows, in so far that, if culverin shot should come to graze upon it, you would incontinently see distil from thence the blessed fruit of the great pox as small as rain Beware, in the name of the devils and hold off Furthermore, no thunder bolt or lightning would fall upon it For, *why? They are all either blest or consecrated*

quickly gather there together, and there leave their ordure and excretions, and so all the work would be spoiled But see how that might be remedied they must be wiped and made rid of the flies with fair fox tails, or

menducantium

In the time that the beasts did speak, which is not yet three days since, a poor lion, walking through the forest of Bieure, and saying his own little private devotions, past un-

filled it with moss, telling him that he must wipe his wound well that the flies might not do their excrements in it, whilst he should go search for some yarrow or millefoil, common-

such sort, that the wind blew up her gown, coats, and smock, even as far as above her shoulders Which the lion, perceiving, for pity ran to see, whether she had taken any hurt by the fall, thereupon, considering her how do you call it, said O poor woman, who hath thus wounded thee? Which words, when

and there is a manifest solution of continuity. See how great a wound it is, even from the tail up to the navel, in measure four, nay full five handfulls and a half This is the blow of an hatchet, I doubt me, it is an old wound, and therefore that the flies may not get into it, wipe it lustily well and hard, I prithee, both within and without, thou hast a good tail, and long Wipe, my friend, wipe, I beseech thee, and in the meanwhile I will go get some moss to put into it, for thus ought we to succour and help one another Wipe it hard, thus, my friend, wipe it well, for this wound must be often wiped, otherwise the

weary A good wiper, who, in wiping contin-

and let it never grieve thee to wipe well, my little gossip, I will put thee into service to be wiper to Don Pedro de Castille, wipe, only wipe, and no more The poor fox wiped as hard as he could, here and there, within and without, but the false old trot did so fizzle

himself, to escape the unsavoury perfume of this old woman's postern blasts And whilst to

returned, bringing with him of moss more

two cart loads of moss The fox, perceiving this, said unto the lion, O gossip lion, my friend, I pray thee, do not put in all thy moss there, keep somewhat, for there is here another little hole, that stinks like five hundred devils, I am almost choked with the smell

know that the privy parts of women are at such a cheap rate? For in this city there are many virtuous, honest, and chaste women besides the maids *Et ubi prenus?*" said Panurge I will give you my opinion of it, and that upon certain and assured knowledge I do not brag, that I have bum-basted four hundred and seventeen, since I came into this city, though it be but nine days ago, but this very morning I met with a good fellow, who in a wallet, such as Æsop's was, carried two little girls, of two or three years old at the most, one before, and the other behind He demanded alms of me, but I made him answer, that I had more cods than pence After-

wards I asked him, Good man, these two *girls are they maids? Brother*, said he, I have carried them thus these two years, and in re

nothing

Indeed, said Pantagruel thou art a gentle companion, I will have thee to be apparelled in my livery And therefore caused him to be

was done, and was well worth the seeing Oftentimes was he wont to say, that the world had not yet known the emolument and utility that is in wearing great codpieces, but time would one day teach it them, as all

hath been worth to him in one day one hundred threescore thousand and nine crowns! God keep from hurt him, who by his long

more leisure And indeed he composed a fair great book with figures, but it is not printed as yet that I know of

CHAPTER 16

Of the qualities and conditions of Panurge

Panurge was of a middle stature not too high nor too low, and had somewhat an aquiline nose, made like the handle of a razor He was at that time five and thirty years old, or thereabouts fine to gild like a leaden dagger, —for he was a notable cheater and conycatcher,—he was a very gallant and proper man of his person, only that he was a little lecherous, and naturally subject to a kind of disease, which at that time they called lack of money,—it is an incomparable grief, yet, notwithstanding he had threescore and three tricks to come by it at his need of which the most honourable and most ordinary was in manner of thieving, secret purloining and filching for he was a wicked lewd rogue, a cozener, drinker, roysterer rover, and a very dissolute and debauched fellow, if there were any in Paris, otherwise, and in all matters else, the best and most virtuous man in the world, and he was still contriving some plot, and devising mischief against the serjeants and the watch

At one time he assembled three or four especial good hacksters and roaring boys,

varre, and, at the hour that the watch was coming up that way, which he knew by putting his sword upon the pavement, and his ear by it, and when he heard his sword shake, it was an infallible sign that the watch was near at that instant,—then he and his companions took a tumbrel or dungcart, and gave it the brangle, hurling it with all their force down the hill, and so overthrew all the poor watchmen like pigs, and then ran away upon the other side, for in less than two days he knew all the streets, lanes, and turnings in Paris, as well as his *Deus det* [83]

At another time he laid in some fair place where the said watch was to pass, a train of

all others When he encountered with any of them upon the street, he would never fail to put some trick or other upon them, sometimes putting the bit of a fried turd in their graduate hoods, at other times pinning on little fox tails, or hare-ears behind them, or some such

of garlick of *assafœtida*, of *castoreum*, of dog's turds very warm, which he steeped, *tempered, and liquefied in the corrupt matter* of pocky boils, and pestiferous botches, and, very early in the morning, therewith anointed all the pavement in such sort, that the devil could not have endured it, which made all these good people there to lay up their gorges, and vomit what was upon their stomachs before all the world, as if they had flayed the fox, and ten or twelve of them died of the plague, fourteen became lepers, eighteen grew lousy, and above seven and twenty had the pox, but he did not care a button for it

coat he had about six and twenty little fobs and pockets always full, one with some lead-

threw into the eyes of those he met another with clotburs, penned with little geese's or capons' feathers, which he cast upon the gowns and caps of honest people, and often made them fair horns, which they wore about all the city, sometimes all their life Very often also upon the women's French hoods would he stick in the hind-part somewhat made in the shape of a man's member In another he had a great many little horns full of fleas and lice, which he borrowed from the beggars of St Innocent, and cast them with small canes or quills to write with, into the necks of the daintiest gentlewomen that he could find yet, even in the church, for he never seated himself above in the choir, but always sat in the body of the church amongst the women, both at mass at vespers, and at sermon In another, he used to have good store of hooks and buckles, wherewith he would couple men and women together, that sat in company close to one another, but especially those that wore gowns of crimson taffaties, that when they were about to go away, they might rend all their gowns In another, he had a squib furnished with tinder, matches stones to strike fire, and all other tackling necessary for it In another, two or three burning glasses, wherewith he made both men and women sometimes mad, and in the church put them quite out of countenance, for he said that there was but an antistrophe, or little more difference than of a literal inversion between a woman *folle à la messe* and *molle à la fesse*, that is, foolish at the mass, and of a pliant buttock

In another, he had a good deal of needles and thread, wherewith he did a thousand little devilish pranks One time, at the entry of

counsellors came to hear the said mass But when it came to the *Ite, missa est,*[14] that the poor *Frater* would have laid by his stole or surplice, as the fashion then was, he plucked off withal both his frock and shirt, which were well sewed together, and thereby stripping himself up to the very shoulders, showed his *bel vedere* to all the world, together with his Don Cypriano, which was no small one, as you may imagine And the friar still kept hauling, but so much the more did he discover himself, and lay open his back parts, till one of the lords of the court said, How now, what's the matter? will this fair father make us here an offering of his tail to kiss it? Nay, St Anthony's fire kiss it for us! From henceforth it was ordained that the poor fathers should never disrobe themselves any more before the world, but in their vestry room, or sextry, as they call it, especially in the presence of women, lest it should tempt them to the sin of longing and inordinate desire The people then asked, why it was, the friars had so long and large genitories? The said Panurge resolved the problem very neatly, saying, That which makes asses to have such

jolly member, having no impediment, hangeth dangling at liberty, as far as it can reach, with a wiggle waggle down to their knees as women carry their Paternoster beads And the cause wherefore they have it so correspondingly great is, that in this constant wig wagging the humours of the body descend into the said member For, according to the leg ists, agitation and continual motion is cause of attraction

Item, he had another pocket full of itch ing powder, called stone-allum, whereof he

on hot embers, or a drumstick on a tabour Others again ran about the streets, and he would run after them To such as were in the stripping vein he would very civilly come to offer his attendance, and cover them with his cloak, like a courteous and very gracious man

Item, in another he had a little leather bottle full of old oil, wherewith, when he saw

any man or woman in a rich new handsome suit he would grease, smutch, and spoil all the best parts of it under colour and pretence of touching them, saying this is good cloth, this is good satin, good taffaties. Madam, God give you all that your noble heart desireth! You have a new suit, pretty sir,—and you a new gown, sweet mistress, God give you joy of it, and maintain you in all prosperity! And with this would lay his hand upon their shoulder, at which touch such a villanous spot was left behind, so enormously engraven to perpetuity in the very soul, body and reputation, that the devil himself could never have taken it way Then upon his departing, he would say, Madam, take heed you *do not fall, for there is a filthy great hole* before you, whereinto if you put your foot, you will quite spoil yourself

Another he had all full of euphorbium, very finely pulverised In that powder did he lay a fair handkerchief, curiously wrought, which he had *stolen from a pretty sempstress* of the palace, in taking away a louse from off her bosom, which he had put there himself, and, when he came into the company of some good ladies, he would trifle them into a discourse of some fine workmanship of bone-lace, and then immediately put his hand into their bosom, asking them, And this work, is it of Flanders, or of Hainault? and then drew out his handkerchief, and said, Hold, hold, hold, look what work here is, it is of Foutignan or of Fontarabia,—and, shaking it hard at their nose, made them sneeze for four hours without ceasing In the meanwhile he would fart like a horse, and the women would laugh and say, How now, do you fart, Panurge? No, no, Madam, said he, I do but tune my tail to the plain song of the music, which you make with your nose In another he had a picklock, a pelican, a cramp-iron, a crook and some other iron tools, wherewith there was no door nor coffer which he could not pick open He had another full of little cups, wherewith he played very artificially, for he had his fingers to his hand, like those of Minerva or Arachne, and had heretofore cried treacle And when he changed a teston, cardecu, or any other piece of money, the changer had been more subtle than a fox, if Panurge had not at every time made five or six sols (that is some six or seven pence,) *vanish away invisibly, openly* and manifestly, without making any hurt or lesion, whereof the changer should have felt nothing but the wind

CHAPTER 17

How Panurge gained the pardons, and married the old Women, and of the suit in Law which he had at Paris

ONE day I found Panurge very much out of countenance, melancholic, and silent, which made me suspect that he had no money, whereupon I said unto him, Panurge, you are sick, as I do very well perceive by your physiognomy, and I know the disease You have a flux in your purse, but take no care. I have yet seven pence half penny, that never saw father nor mother, which shall not be wanting, no more than the pox in your necessity. Whereunto he answered me, Well, well,—for *money, one day I shall have but too much, for* I have a philosopher's stone, which attracts money out of men's purses, as the adamant doth iron But will you go with me to gain the pardons? said he By my faith, said I, I am no great pardon taker in this world,—if I *shall be any such in the other, I cannot tell,* yet let us go, in God's name, it is but one farthing more or less But, said he, lend me then a farthing upon interest. No, no, said I, I will give it you freely and from my heart *Grates vobis dominos,*[64] said he

So we went along, beginning at St Gervase, and I got the pardons at the first box only, for in those matters very little contenteth me Then did I say my suffrages and the prayers of St Brigid, but he gained them at all the boxes, and always gave money to every one of the pardoners From thence we went to our Lady's church, to St. John's, to St Anthony's, and so to the other churches, where there was a bank of pardons For my part, I gained no more of them, but he at all the boxes kissed the relics, and gave at every one To be brief, when we were returned, he brought me to drink at the castle-tavern, and there he showed me ten or twelve of his little bags full of money, at which I blest myself, and made the sign of the cross, saying, Where have you recovered *so much money in so little time? Unto which* he answered me, that he had taken it out of the basins of the pardons For in giving them the first farthing, said he, I put it in with such slight of hand, and so dexterously, that it appeared to be a three pence, thus with one hand I took three-pence, *nine-pence, or six-pence at the least,* and with the other as much, and so through all the churches where we have been Yea, but said I, you damn yourself like a snake,

when they say unto me, in presenting the relics to kiss, *Centuplum accipies*, that is, that for one penny I should take a hundred, for *accipies* is spoken according to the manner of the Hebrews, who use the future tense instead of the imperative, as you have in the law, *Diliges Dominum*, that is, *Dilige* Even so, when the pardon bearer says to me, *Cen-*

that he thought to have been a cripple by it all his life Thus I do pay myself at my own hand, for otherwise I get nothing, upon the said ecclesiastical treasure Ho, my friend, said he if thou didst know what advantage I made, and how well I feathered my nest, by the pope's bull of the crusade, thou wouldest wonder exceedingly It was worth to me above six thousand florins, in English coin six hundred pounds And what a devil is become of them? said I, for of that money thou hast not one half penny They returned from whence they came, said he, they did no more but change their master

But I employed at least three thousand of them, that is, three hundred pounds English in marrying,—not young virgins, for they find but too many husbands —but great old sempiternous trots, which had not so much as one

once yet before they die By this means, to

match But, before I did show him the old hags, I made a fair muster to him of the crowns, saying, Good fellow, see what I will give thee, if thou wilt but condescend to duffle, dinfredaille, or lecher it one good bout Then began the poor rogues to gape like old mules, and I caused to be provided for them a banquet, with drink of the best, and store

suits of law. And what law suits couldest thou have? said I, thou hast neither house nor lands My friend, said he, the gentlewomen

did so closely cover their bosoms, that men could no more put their hands under For they had put the slit behind, and those neckcloths were wholly shut before, whereat the poor sad contemplative lovers were much discontented Upon a fair Tuesday, I presented a petition to the court, making myself a party against the said gentlewomen, and showing the great interest that I pretended therein, protesting that by the same reason I would cause the codpiece of my breeches to be sewed behind, if the court would not take order for it In sum, the gentlewomen put in their defences, showed the grounds they went upon, and constituted their attorney for the prosecuting of the cause But I pursued them so vigorously, that by a sentence of the court it was decreed those high neckcloths should be no longer worn, if they were not a little cleft and open before, but it cost me a good sum of money I had another very filthy and beastly process against the dung farmer called Master Fifi and his deputies, that they should no more read privily the pipe, puncheon, nor quart of *Sentences*, but in fair full day, and that in the Fodder schools in face of the Arrian sophisters, where I was ordained to pay the charges, by reason of some clause mistaken in the relation of the sergeant Another time I framed a complaint to the court

the pavement, to the end that the pages of the palace might play upon it with their dice, or at the game of coxbody, at their own ease, without spoiling their breeches at the knees And for this I had a fair decree, but it cost me dear Now reckon up what expense I was at in little banquets which from day to day I made to the pages of the palace And to what end? said I My friend, said he, thou hast no pastime at all in this world I have more than the king and if thou wilt join thyself with me, we will do the devil together No, no, said I, by St Adauras, that will I not, for thou wilt be hanged one time or other And thou, said he wilt be interred some time or other Now, which is most honourable, the air or the earth? Ho, grosse pecore!

Whilst the pages are at their banqueting, I keep their mules, and to some one I cut the stirrup leather of the mounting side, till it hung by a thin strap or thread that when the great puff buts of the counsellor or some other hath taken his swing to get up, he may fall flat on his side like a porker, and so furnish the spectators with more than a hundred

bestowed in feasting them In brief, he had, as I said before, threescore and three ways to acquire money but he had two hundred and fourteen to spend it besides his drinking

CHAPTER 18

How a great Scholar of England would have argued against Pantagruel and was overcome by Panurge

In that same time, a certain learned man,

thereby and prove, whether his knowledge in effect was so great as it was reported to be In this resolution being arrived at Paris he went forthwith unto the house of the said Pantagruel

manner is, and said unto him Very true it is, saith Plato, the prince of philosophers, that, if the image and knowledge of wisdom were corporeal and visible to the eyes of mortals, it would stir up all the world to admire her Which we may the rather believe, that the very bare report thereof scattered in the air,

so pricketh them up, and sets them on fire to run unto the place where the person is, in whom the said knowledge is said to have built her temple and uttered her oracles As it was manifestly shown unto us in the queen of Sheba who came from the utmost borders of the East and Persian sea to see the order of Solomon's house, and to hear his wisdom, in Anacharsis, who came out of Scythia, even

thia, Syria, Phœnicia, Arabia, Palestina and Alexandria even unto Æthiopia, to see the Gymnosophists The like example have we of Titus Livius, whom to see and hear, divers studious persons came to Rome from the confines of France and Spain I dare not reckon myself in the number of those so excellent persons but well would be called studious, and a lover, not only of learning but of

dred my house and am come thus far, valuing as nothing the length of the way, the tediousness of the sea nor strangeness of the

you for a slave henceforward, together with all my posterity, for other gift have I none, that I can esteem a recompence sufficient for so great a favour I will reduce them into writing and to morrow publish them to all the learned men in the city that we may dispute publicly before them

But see in what manner I mean that we

shall dispute I will not argue *pro et contra*, as do the sottish sophisters of this town, and other places Likewise I will not dispute after the manner of the academics by declamation, nor yet by numbers, as Pythagoras was wont to do, and as Picus de la Mirandula did of late at Rome But I will dispute by signs only, without speaking for the matters are so abstruse, hard, and arduous, that words pro-

to be there, it shall be at the great hall of Navarre, at seven o'clock in the morning When he had spoke these words, Pantagruel very honourably said unto him Sir, of the graces that God hath bestowed upon me, I would not deny to communicate unto any man to my power For whatever comes from him is good, and his pleasure is, that it should be increased, when we come amongst men worthy and fit to receive this celestial manna of honest literature In which number because that in this time, as I do already very plainly perceive, thou holdest the first rank I give thee notice, that at all hours thou shalt find me ready to condescend to every one of thy requests, according to my poor ability although I ought rather to learn of thee, than thou of me But, as thou hast protested we will confer of thy doubts together and will

stand one another well enough, and yet still be free from that clapping of hands, which these blockish sophisters make, when any of the arguers hath gotten the better of the argument Now to morrow I will not fail to meet thee at the place and hour that thou hast appointed, but let me entreat thee, that there be not any strife or uproar between us, and that we seek not the honour and applause of men, but the truth only To which Thaumast answered, The Lord God maintain you in his

tagruel

Gentlemen, you that read this present dis-

course, think not that ever men were more elevated and transported in their thoughts, than all this night were both Thaumast and

throat. Give order, I pray you, that we may have some drink, and see that some fresh wa

lus, *De Magia*, the book of Artemidorus, περὶ Ὀνειροκριτικῶν, of Anaxagoras, περὶ Σημείων, Dinarius, περὶ Ἀφάτων, the books of Philistion, Hipponax, περὶ Ἀνεκφωνήτων, and a rabble of others, so long that Panurge said unto him

My lord, leave all these thoughts and go to bed, for I perceive your spirits to be so trou-

your fill, for in the morning I will argue against and answer my master the English man, and, if I drive him not *ad metam non loqui*,[37] then call me knave Yea, but, said he, my friend Panurge, he is marvellously learned how wilt thou be able to answer him? Very well, answered Panurge, I pray you talk no more of it, but let me alone Is any man so learned as the devils are? No, indeed, said Pantagruel, without God s especial grace Yet for all that, said Panurge, I have argued against them, gravelled and blanked them in disputation, and laid them so squat upon their tails, that I made them look like monkies. Therefore, be assured, that to morrow I will make this vain glorious Englishman to skite vinegar before all the world So Panurge spent the night with tippling amongst the pages and played away all the points of his breeches at *primus et secundus*, and at peck point, in French called *La Vergette* Yet when the appointed time was come, he failed

came, thinking with themselves that this

lish Pantagruel, who had overthrown and

conqueror, for he never met with his match before

Thus all being assembled, Thaumast staid for them, and then, when Pantagruel and Panurge came into the hall, all the school-boys, professors of arts, senior-sophisters, and bachelors, began to clap their hands, as their scurvy custom is But Pantagruel cried out with a loud voice, as if it had been the sound of a double cannon, saying, Peace, with a devil to you, peace! By G—, you rogues, if you trouble me here, I will cut off the heads of every one of you. At which words they remained all daunted and astonished like so

tagruel had salted all their throats Then began Panurge to speak, saying to the Englishman, Sir, are you come hither to dispute contentiously in those propositions you have set down,or otherwise but to learn and know the truth? To which answered Thaumast, Sir, no other thing brought me hither but the great desire I had to learn, and to know, that of which I have doubted all my life long, and have neither found book nor man able to content me in the resolution of those doubts

search for the truth, but for contradiction *only and debate* Then, said Panurge, *If I* who am but a mean and inconsiderable dis-

CHAPTER 19

How Panurge put to a non plus the Englishman, that argued by signs

they call the hen's arse, and struck the one hand on the other by the nails four several times Then he, opening them, struck the one with the flat of the other, till it yielded a

towards the other, as if he had been devoutly to send up his prayers unto God Panurge suddenly lifted up in the air his right hand, and put the thumb thereof into the nostril of the same side, holding his four fingers straight *out, and closed orderly* in a *parallel line to* the point of his nose, shutting the left eye wholly, and making the other wink with a profound depression of the eyebrows and eyelids Then lifted he up his left hand, with hard wringing and stretching forth his four fingers, and elevating his thumb, which he held in a line directly correspondent to the situation of his right hand, with the distance of a cubit and a half between them This done, in the same form he abased towards the ground both the one and the other hand

Mask

ting the thumb thereof in the very place where the little finger of the left hand did close in the fist, and the four right hand fingers he softly moved in the air. Then con-

forth a truncheon of a white ox-rib, and two pieces of wood of a like form, one of black ebony, and the other of incarnation Brazil, and put them betwixt the fingers of that hand

ets, yet better resounding, and far more har-

fore

The Englishman for all this was nothing daunted, but, holding up his two hands in the air, kept them in such form, that he closed the

remained extended and stretched out, and so presented he them to Panurge Then joined

making in the middle of the distance as it

began then to wax somewhat pale, and to

as Panurge did Then Panurge knocked one

most intentively looking upon Thaumast The people there, who understood nothing in the other signs, knew very well that therein he demanded, without speaking a word to Thaumast—What do you mean by that? In effect Thaumast then began to sweat great drops, and seemed to all the spectators a man

ture made his teeth to sound very melodiously, the upper against the lower With this Thaumast, with great toil and vexation of spirit, rose up, but in rising he let a great baker's fart, for the bran came after, and pissing withal very strong vinegar, stunk like all the devils in hell The company began to stop

of all his fingers to

sucked in the air, in such a manner as when one eats oysters in the shell, or when we sup up our broth This done, he opened his mouth somewhat, and struck his right hand flat upon it, making therewith a great and a deep sound as if it came from the superficies of the midriff, through the trachean artery, or pipe of the lungs, and this he did for sixteen times but Thaumast did always keep blow-

ing like a goose Then Panurge put the fore-

pot-cannons made of the hollow sticks of the branch of an elder tree, and he did it nine times

Then Thaumast cried out, Ha, my Masters,

ing such a sign that he put the haft of his dagger against his breast, and upon the point

low, making therewith a very ill favoured countenance, as it seemed to the company

CHAPTER 20

How Thaumast relateth the virtues and knowledge of Panurge

others at this time may I to some good purpose speak that evangelical word, *Et ecce plus quàm Salomon hic*[88] You have here in your presence in incomparable treasure, that is, my lord Pantagruel, whose great renown hath brought me hither, out of the very heart of England, to confer with him about the insoluble problems, both in magic, alchemy, the cabala, geomancy, astrology and philosophy, which I had in my mind But at present I am angry even with fame itself, which I think was envious to him, for that it did not declare the thousandth part of the worth that indeed is in him You have seen how his disciple only hath satisfied me, and hath told me more than I asked of him Besides, he hath opened unto me, and resolved other inestimable doubts, wherein I can assure you he hath to me discovered the very true well, fountain, and abyss of the encyclopaedia of learning, yea in such a sort, that I did not think I should ever have found a man that could have made his skill appear in so much as the first ele

the world may not take them to be fooleries, and will thereafter cause them to be printed that every one may learn as I have done,

thank you, for the honour that you have done us at this act God reward you for it eternally! The like thanks gave Pantagruel to all the company and going from thence, he carried Thaumast to dinner with him and I believe that they drank as much as their skins could hold, or, as the phrase is, with unbuttoned bellies, (for in that age they made fast their bellies with buttons, as we do now the collars of our doublets or jerkins) even till they neither knew where they were, nor whence they came Blessed Lady, how they did carouse it, and pluck, as we say, at the kid s leather, and flagons to trot, and they to toot, Draw, *give, page, some wine here reach hither,* fill with a devil, so! There was not one but did drink five and twenty or thirty pipes Can you tell how? Even *sicut terra sine aqua,*[90] for the weather was hot, and, besides that, they were very dry In matter of the exposition of the propositions set down by Thaumast, and the signification of the signs, which they used in their disputation, I would have set them down for you, according to their own relation, but I have been told that Thaumast made a great book of it, imprinted at London, wherein he hath set down all, without omitting

anything, and, therefore, at this time I do pass by it

CHAPTER 21

How Panurge was in love with a Lady of Paris

PANURGE began to be in great reputation in the city of Paris by means of this disputation, wherein he prevailed against the Englishman, and from thenceforth made his codpiece to be very useful to him To which effect he had it pinked with pretty little embroideries after the Romanesca fashion And the

that
little
re to

fetch mustard He was withal made welcome in all companies of ladies and gentlewomen, so that at last he became presumptuous and went about to bring to his lure one of the greatest ladies in the city And, indeed leaving a rabble of long prologues and protestations, which ordinarily these dolent contemplative lent lovers make, who never meddle with the flesh one day he said unto her, Madam, it would be a very great benefit to the commonwealth delightful to you honourable to your progeny, and necessary for me, that I cover you for the propagating of my race, and believe it, for experience will teach it you The lady at this word thrust him back above a hundred leagues saying You mischievous fool is it for you to talk thus unto me? Whom do you think you have in hand? Be gone never to come in my sight again for, if one thing were not I would have your legs and arms cut off Well said he, that were all one to me, to want both legs and arms, provided you and I had but one merry bout to-

such an antic, that you shall feel the sweetness thereof even to the very marrow of your bones He is a gallant and doth so well know how to find out all the corners creeks, and

Go, villain, go If you speak to me one such word more, I will cry out, and make you to be knocked down with blows Ha, said he, you are not so bad as you say,—no, or else I am deceived in your physiognomy For sooner shall the earth mount up into the heavens, and the highest heavens descend into the hells, and all the course of nature be quite perverted, than that, in so great beauty and neatness as in you is, there should be one drop of gall or malice They say, indeed, that hardly shall a man ever see a fair woman, that is not also stubborn Yet that is spoke only of those vulgar beauties, but yours is so excel

skill, and all her power There is nothing in you but honey, but sugar, but a sweet and celestial manna To you it was, to whom Paris ought to have adjudged the golden apple, not to Venus, no, nor to Juno, nor to Minerva, for never was there so much magnificence in Juno, so much wisdom in Minerva, nor so much comeliness in Venus, as there is in you O heavenly gods and goddesses, How happy shall that man be to whom you will grant the favour to embrace her, to kiss her, to rub his bacon with her's! By G—, that shall be I, I know it well, for she loves me already her belly full, I am sure of it, and so was I predestinated to it by the fairies And, therefore, that we lose no time, put on, thrust out your gammons!—and would have embraced her, but she made as if she would put out her head at the window, to call her neighbours

went he away, not much caring for the repulse he had got, nor made he any what the worse cheer for it The next day he came to the church, at the time she went to mass At the door he gave her some of the holy water, bowing himself very low before her Afterwards he kneeled down by her very familiarly and said unto her, Madam, know that I am so amorous of you, that I can neither piss nor dung for love I do not know, lady, what you mean, but if I should take any hurt by it how much you would be to blame! Go, said she, go, I do not care, let me alone to say my prayers Ay, but, said he, equivocate upon this, *à Beaumont le viconte* I cannot, said she It is, said he, *à beau con le vit mont* And upon this, pray to God to give you that which

have taken off her patenotres, which were made of a kind of yellow stone called Cestrin,

knife? No, no, said she But, said he, to the purpose I am at your commandment, body and goods, tripes and bowels

In the meantime, the lady was not very well content with the want of her patenotres, for they were one of her implements to keep her countenance by in the church, then

He will no doubt be angry with me But I will tell him, that a thief hath cut them off from my hands in the church, which he will easily believe, seeing the end of the riband left at my girdle After dinner Panurge went to see her, carrying in his sleeve a great purse full of palace-crowns, called counters, and began to say unto her, Which of us two lov eth other best, you me, or I you? Whereunto she answered, As for me, I do not hate you, for, as God commands, I love all the world. But to the purpose, said he, are you not in love with me? I have, said she, told you so many times already, that you should talk so no more to me, and if you speak of it again, I will teach you, that I am not one to be talked unto dishonestly Get you hence packing, and deliver me my patenotres, that my husband

them of gold well enamelled in great round knobs, or after the manner of love knots, or, otherwise, all massive, like great ingots, or, if you had rather have them of ebony, of jacinth, or of grained gold, with the marks of

fair bracelet of fine emeralds, marked with spotted ambergris, and at the buckle a Persian pearl as big as an orange It will not cost above five and twenty thousand ducats I will make you a present of it, for I have ready coin enough, and withal he made a noise with his counters as if they had been French crowns

Will you have a piece of velvet, either of

thousand ducats may reach, it is but as nothing to me By the virtue of which words he made the water come in her mouth but she said unto him, No, I thank you, I will have nothing of you By G—, said he, but I will have somewhat of you, yet shall it be that which shall cost you nothing, neither shall you have a jot the less, when you have given it Hold, (showing his long cod piece,) this is Master John Goodfellow, that asks for lodging,—and with that would have embraced her, but she began to cry out, yet not very loud Then Panurge put off his counterfeit garb, changed his false visage, and said unto her, You will not then otherwise let me do a little? A turd for you! You do not deserve so

CHAPTER 22

How Panurge served a Parisian Lady a trick that pleased her not very well

Now you must note, that the next day was the great festival of Corpus Christi, called the *Sacre*, wherein all women put on their best apparel, and on that day the said lady was clothed in a rich gown of crimson satin, under which she wore a very costly white velvet petticoat

The day of the eve, called the vigil, Panurge searched so long of one side and another, that he found a hot or salt bitch which when he had tied her with his girdle, he led to his chamber, and fed her very well all that day and night In the morning thereafter he killed her, and took that part of her which the Greek geomancers know, and cut it into several pieces, as small as he could Then carry

he sat down close by her upon the same bench, and gave her this roundelay, in writing in manner as followeth.

A ROUNDELAY

For this one time, that I to you my love
Discovered, you did too cruel prove,

My friend be pleased to depart from hence,
For this one time
What hurt do I, to wish you to remark
With favour and compassion, how a spark
Of your great beauty hath inflam'd my heart
With deep affection and that, for my part,
I only ask, that you with me would dance
The brangle gay in feats of dalliance,
For this one time

And, as she was opening this paper to see what it was, Panurge very promptly and lightly scattered the drug that he had upon her in divers places, but especially in the plaits of her sleeves, and of her gown Then said he unto her, Madam, the poor lovers are not always at ease As for me, I hope that those heavy nights, those pains and troubles, which I suffer for love of you, shall be deduc-

greatest villany in the world Panurge made the fashion of driving them away, then took his leave of her, and withdrew himself into some chapel or oratory of the said church, to see the sport, for these villanous dogs did compiss all her habiliments, and left none of her attire unbesprinkled with their staling, in so much that a tall greyhound pissed upon her head others in her sleeves, others on her crupper piece, and the little ones pissed upon her pattens, so that all the women that were round about her had much ado to save her Whereat Panurge very heartily laughing he said to one of the lords of the city, I believe that same lady is hot, or else that some greyhound hath covered her lately And when he saw that all the dogs were flocking about her, yarring at the retardment of their access to her, and every way keeping such a coil with her, as they were wont to do about a proud or salt bitch he forthwith departed from thence, and went to call Pantagruel, not forgetting, in his way along all the streets, through which he went, where he found any dogs, to give them a bang with his foot, saying, Will you not go with your fellows to the wedding? Away, hence, avaunt, avaunt, with a devil avaunt! And, being come home, he said to Pantagruel, Master I p ... come and see

Pantagruel willingly condescended, and saw the mystery, which he found very pretty and strange But the best was at the procession, in which were seen above six hundred thousand and fourteen dogs about her, which did very much trouble and molest her, and whithersoever she past, those dogs that came afresh, tracing her footsteps, followed her at her heels, and pissed in the way wherever her

about her neck, and spoiled all her gorgeous accoutrements, for the which she could find no remedy, but to retire unto her house, which was a palace Thither she went, and the dogs after her, she ran to hide herself but the chambermaids could not abstain from laughing When she was entered into the house, and had shut the door upon herself, all the dogs came running, of half a league round, and did so well bepiss the gate of her house, that there they made a stream with their urine, wherein a duck might have very well swam, and it is the same current that now runs at St Victor, in which Gobelin

CHAPTER 23

How Pantagruel departed from Paris, hearing news that the Dipsodes had invaded the land of the Amaurots, and the cause wherefore the leagues are so short in France

spread abroad, that the Dipsodes had issued out beyond their borders, with inroads, had wasted a great part of Utopia, and at that very time had besieged the great city of the Amaurots. Whereupon, departing from Paris, without bidding any man farewell, for the business required diligence, he came to Rouen

Now Pantagruel in his journey, seeing that the leagues of that little territory about Paris called France, were very short, in regard of those of other countries, demanded the cause and reason of it from Panurge, who told him a story which Marotus of the Lac, *monachus*, set down in the *Acts of the Kings of Canarre*, saying, that in old times countries were not distinguished into leagues, miles furlongs, nor parasanges, until that King Pharamond divided them, which was done in manner as followeth The said king chose at Paris, a hundred fair, gallant, lusty, brisk young men, all resolute and bold adventurers in Cupid s duels, together with a hundred comely, pretty, handsome, lovely, and well complexioned wenches of Picardy, all of which he caused to be well entertained, and highly fed, for the space of eight days Then, having called for them, he delivered to every one of the young men his wench, with store of money to defray their charges, and this injunction besides, to go unto divers places here and there And, wheresoever they should biscot and thrum their wenches, that they setting a stone there, it should be counted for a league Thus went away those brave fellows and sprightly blades most merrily, and because they were fresh, and had been at rest, they very often jummed and franfreuchled at almost every field's end, and this is the cause why the leagues about Paris are so short But when they had gone a great way, and were now as weary as poor devils, all the oil in their lamps being almost spent they did not chink and duffle so often, but contented themselves, (I mean for the men's part,) with one scurvy, paltry bout in a day, and this is that which makes the leagues in Brittany, Delanes, Germany, and other more remote countries so long Other men give other reasons for it, but this seems to me of all others the best To which Pantagruel willingly adhered. Parting from Rouen, they arrived at Honfleur, where they took shipping, Pantagruel Panurge, Epistemon, Eusthenes, and Carpalim

In which place, waiting for a favourable wind, and caulking their ship, he received from a lady of Paris, whom he had formerly kept, and entertained a good long time, a letter directed on the outside thus,—To the best beloved of the fair women, and least loyal of the valiant men

PNTGRL.

CHAPTER 24

A Letter which a Messenger brought to Pantagruel from a Lady of Paris, together with the exposition of a Posy written in a gold ring

When Pantagruel had read the superscription he was much amazed, and therefore demanded of the said messenger the name of her that had sent it Then opened he the letter, and found nothing written in it, nor otherwise inclosed, but only a gold ring, with a square table diamond. Wondering at this, he called Panurge to him, and showed him the case Whereupon Panurge, told him, that the leaf of paper was written upon, but, with such cunning and artifice, that no man could see the writing at the first sight. Therefore, to find it out, he set it by the fire, to see if it was made with sal ammoniac soaked in water Then put he it into the water, to see if the letter was written with the juice of tithymalle. After that he held it up against the candle, to see if it was written with the juice of white onions

Then he rubbed one part of it with the oil of nuts, to see if it were written with the lee of a fig tree, and another part of it with the milk of a woman giving suck to her eldest daughter, to see if it was written with the blood of red toads, or green earth frogs Afterwards he rubbed one corner with the ashes of a swallow's nest, to see if it were not written with the dew that is found within the herb alcakengy, called the winter-cherry He rubbed, after that, one end with ear wax, to see if it were not written with the gall of a raven Then did he dip it into vinegar, to try if it was not written with the juice of the garden spurge After that he greased it with the fat of a bat or flitter mouse, to see if it was not written with the sperm of a whale, which some call ambergris Then put it very fairly into a basin full of fresh water, and forthwith took it out, to see whether it was written with stone-allum But after all experiments, when he perceived that he could find out nothing, he called the messenger and asked him, Good fellow, the lady that sent tl

[illegible]

of soap is made, that which she meant, but, [illegible]

in it For, to know whether there be anything written upon this or no, I have made use of a good part of that which Master Francisco di Nianto, the Tuscan, sets down, who had written the manner of reading letters that do not appear, that which Zoroaster published, *Peri Grammaton Acriton,* and Calphurnius Bassus *De Literis Illegibilibus* But I can see nothing, nor do I believe that there is anything else in it than the ring Let us, therefore, look upon it Which when they had done, they found this in Hebrew written within, *Lama sabachthani*, whereupon they called Epistemon and asked him what that meant? To which he answered, that they were Hebrew words, signifying Wherefore hast thou forsaken me? Upon that Panurge suddenly replied, I know the mystery Do you see this diamond? It is a false one This, then is the exposition of that which the lady means *Diamant faux*, that is false lover, why hast thou forsaken me? Which interpretation Pantagruel presently understood, and withal remembering, that at his departure, he had not bid the lady farewell, he was very sorry and would fain have returned to Paris to make his peace with her But Epistemon put him in mind of Æneas's departure from Dido and the saying of Heraclitus of Tarentum, That, the ship being at anchor, when need requireth, we must cut the cable rather than lose time about untying of it—and that he should lay aside all other thoughts, to succour the city of his nativity, which was then in danger And, indeed, within an hour after that, the wind arose at the north north west, wherewith they hoisted sail and put out, even into the main sea, so that within few days, passing by Porto Sancto, and by the Madeiras, [illegible] Sagres, by Melli, by the Cap di Buona Speranza, and set ashore again in the kingdom of Melinda Parting from thence, they sailed away with a tramontane or northerly wind, passing by Meden, by Uti, by Uden, by Gelasem, by the Isles of the Fairies, and along the kingdom of Achory, till at last they arrived at the port of Utopia, distant from the city of the Amaurots three leagues and somewhat more

When they were ashore, and pretty well refreshed, Pantagruel said, Gentlemen, the city is not far from hence, therefore were it not amiss, before we set forward, to advise well what is to be done, that we be not like [illegible]

that I know not in what order nor of what number the enemy is, that layeth siege to the city, for, if I were certain of that, I should go forward and set on with the better assurance Let us, therefore, consult together, and bethink ourselves by what means we may come to this intelligence Whereunto they all said, Let us go thither and see, and stay you here for us, for this very day, without further respite, do we make account to bring you a certain report thereof

Myself, said Panurge, will undertake to enter into their camp, within the very midst of their guards unespied by their watch, and merrily feast and lecher it at their cost, without being known of any, to see the artillery and the tents of all the captains, and thrust [illegible]

tions for I am of the race of Zopyrus

And I, said Epistemon, know all the plots and stratagems of the valiant captains, and warlike champions of former ages, together with all the tricks and subtleties of the art of war I will go, and, though I be detected and revealed, I will escape, by making them believe of you whatever I please, for I am of the race of Sinon

I, said Eusthenes, will enter and set upon them in their trenches, in spite of their sentries, and all their guards, for I will tread upon their bellies, and break their legs and

arms, yea, though they were every bit as strong as the devil himself, for I am of the race of Hercules

And I, said Carpalim, will get in there, if the birds can enter, for I am so nimble of body, and light withal, that I shall have leaped over their trenches, and ran clean through all their camp, before that they perceive me, neither do I fear shot, nor arrow, nor horse, how swift soever, were he the Pegasus of Perseus or Pacolet, being assured that I shall be able to make a safe and sound escape before them all, without any hurt I will undertake to walk upon the ears of corn, or grass in the meadows, without making either of them do so much as bow under me, for I am of the race of Camilla the Amazon.

CHAPTER 25

How Panurge, Carpalim, Eusthenes, and Epistemon, the Gentlemen Attendants of Pantagruel, vanquished and discomfited six hundred and three-score Horsemen very cunningly

As he was speaking this, they perceived six hundred and three score light horsemen, gallantly mounted, who made an outride thither, to see what ship it was that was newly arrived in the harbour, and came in a full gallop to take them if they had been able Then said Pantagruel, My lads, retire yourselves

you here, and offer yourselves freely to your enemies Do as they bid you, and make as if you would yield unto them, but take heed that you come not within the compass of the ropes,—be sure to keep yourselves free of them And presently he went aboard the ship, and took a bundle of straw, and a barrel of gunpowder, strewed it round about the compass of the cords, and stood by with a brand of fire, or match lighted in his hand Presently came the horsemen with great fury, and the foremost ran almost home to the ship, and, by reason of the slipperiness of the bank, they fell, they and their horses, to the number of four and forty, which the rest seeing, came on, thinking that resistance had been made them at their arrival But Panurge said unto them, My masters, I believe that you have hurt yourselves, I pray you pardon us, for it is not our fault, but the slipperiness of the sea-water, that is always unctuous, we submit ourselves to your good pleasure So said likewise his two other fellows, and Epistemon that was upon the deck In the meantime Panurge withdrew himself, and seeing that they were all within the compass of the cables, and that his two companions were retired, making room for all those horses which came in a crowd, thronging upon the neck of one another to see the ship, and such as were in it, cried out on a sudden to Epistemon,

selves, and take your sport at it Then answered Panurge, No, Sir, there is no reason that you should do so, but, on the contrary, retire you unto the ship, both you and the rest, for I will alone here discomfit them, but we must not linger, come, set forward Whereunto the others said, It is well advised, Sir, withdraw yourself, and we will help Panurge here, so shall you know what we are able to do Then said Pantagruel, Well, I am content, but, if that you be too weak, I will not fail to come to your assistance With this Panurge took two great cables of the ship, and tied them to the kempstock or capstan which was on the deck towards the hatches and fastened them in the ground, making a long circuit, the one further off, the other within that Then said he to Epistemon, Go aboard the

thrown down to the ground easily, together with their riders But they seeing that, drew their swords, and would have cut them, whereupon Panurge set fire to the train, and there burnt them all up like damned souls,

Carpalim perceived him, he ran after him,

brought him back to the ship

This exploit being ended, Pantagruel was

very jovial, and wondrously commended the industry of these gentlemen, whom he called his fellow soldiers, and made them refresh themselves, and feed well and merrily upon the sea shore, and drink heartily with their bellies upon the ground, and their prisoner with them, whom they admitted to that fa-

you would eat a small comfit, he showing no more in his throat than would a grain of millet-seed in the mouth of an ass

CHAPTER 26

How Pantagruel and his Company were weary in eating still salt meats, and how Carpalin went a hunting to have some venison

Thus as they talked and chatted together, Carpalim said, And by the belly of St Quenet, shall we never eat any venison? This salt meat makes me horribly dry I will go and fetch you a quarter of one of those horses which we have burned, it is well roasted already As he was rising up to go about it, he perceived under the side of a wood a fair great roe buck, which came out of his fort, as I conceive, at the sight of Panurge's fire Him did he pursue and run after with as much vigour and swiftness, as if it had been a bolt out of a cross-bow, and caught him in a moment, and whilst he was in his course, he

teen pheasants, nine woodcocks, nineteen herons, two and thirty cushats and ring-doves, and with his feet killed ten or twelve leverets and rabbits, which were then at re-

manded them to provide him some vinegar, but Panurge knew well that there was some

good prey in hands, and forthwith showed

did Epistemon make, in the name of the nine muses, nine antique wooden spits, Eusthenes did help to flay, and Panurge placed two

by the fire, wherein the horsemen were burned, and, making great cheer with a good deal of vinegar, the devil a one of them did forbear from his victuals,—it was a triumphant and incomparable spectacle to see how they ravened and devoured Then said Pan

the great clocks of Rennes, of Poictiers, of Tours, and of Cambray, to see what a peal they would ring with the wagging of our chaps But, said Panurge, it were better we thought a little upon our business, and by what means we might get the upper hand of our enemies That is well remembered said Pantagruel Therefore spoke he thus to the prisoner, My friend, tell us here the truth, and do not lie to us at all, if thou wouldest not be flayed alive, for it is I that eat the little children Relate unto us, at full the order, the number, and the strength of the army To which the prisoner answered, Sir, know for a truth that in the army there are three hundred giants, all armed with armour of proof,

one hundred threescore and three thousand foot, all armed with the skins of hobgoblins, strong and valiant men, eleven thousand four hundred men at arms or cuirassiers, three thousand six hundred double cannons, and harquebusiers without number, fourscore and fourteen thousand pioneers, one hundred and fifty thousand whores, fair like goddesses (that is for me, said Panurge,) whereof some are Amazons, some Lionnoises, others Parisiennes, Tourangelles, Angevines, Poictevines, Normands, and High Dutch—there are of

ng
re
of
the Dipsodes, which is as much as to say

thirsty people, for you never saw men more thirsty, nor more willing to drink, and his

answered, God confound him that leaves you!

escape not one unbumped by me, breasted and jummed after the ordinary fashion of man and woman in the Venetian conflict Ha, ha ha, ha, said Pantagruel

And Carpalim said, The devil take these sink holes, if, by G—, I do not bumbast some one of them Then said Eusthenes, What, shall not I have any, whose spaces, since we came from Rouen, were never so well wound up, as that my needle could mount to ten or eleven o'clock, till now, that I have it hard,

best case

How now, said Epistemon, every one shall ride, and I must lead the ass? the devil take him that will do so We will make use of the right of war, *Qui potest capere, capiat* [91] No, no said Panurge, but tie thine ass to a crook, and ride as the world doth And the good Pantagruel laughed at all this, and said unto them, You reckon without your host I am much afraid, that, before it be night, I shall see you in such taking, that you will have no great stomach to ride, but more like to be rode upon, with sound blows of pike and lance *Baste*, said Epistemon, enough of that! I will not fail to bring them to you, either to roast or boil, to fry or put in paste They are not so many in number as were in the army of Xerxes, for he had thirty hundred thousand fighting men, if you will believe Herodotus and Trogus Pompeius, and yet Themistocles with a few men overthrew them all For God s sake, take you no care for that Cobs minny, cobsminny, said Panurge, my codpiece alone shall suffice to overthrow all the men and my St Sweephole that dwells within it, shall lay all the women squat upon their backs Up then my lads, said Pantagruel, and let us march along

CHAPTER 27

glasses

Before we depart hence said Pantagruel, in remembrance of the exploit that you have now performed, I will in this place erect a fair

barbed horse, bridle bosses, bully pieces for the knees, stirrup leathers spurs, stirrups, a coat of mail, a corslet tempered with steel, a battle axe, a strong, short, and sharp horse-

for the decoration of a triumphant arch, in sign of a trophy And, then Pantagruel, for an eternal memorial, wrote this victorial Ditton, as followeth

Here was the prowess made apparent of
Four brave and valiant champions of proof,
Who, without any arms but wit, at once,
Like Fabius or the two Scipios,
Burnt in a fire six hundred and threescore
Crablice, strong rogues ne'er vanquished
  before
By this each King may learn, Rook, Pawn,
  and Knight,
That slight is much more prevalent than
  might

For victory,
As all men see,
Hangs on the ditty
Of that committee,
Where the great God
Hath his abode

Nor doth he to it strong and great men give,
But to his elect, as we must believe,
Therefore shall be obtain wealth and esteem,
Who through faith doth put his trust in him

the ears of three leverets, the chine of a cony, the jaws of a hare, the wings of two bustards, the feet of four quest doves, a bottle or *borracho* full of vinegar, a horn wherein to put salt, a wooden spit, a larding stick, a scurvy kettle full of holes, dripping pan to make

loweth

Here four brave topers sitting on their bums,
With flagons, nobler noise than drums,
Carous'd it, bous'd it, toss'd the liquor,
Each seem'd a Bacchus priest, or vicar
Hares, conies bustards, pigs were brought
'em,
With jugs and pipkins strew'd about 'em,
For trophy spoils to each good fellow,
That is hereafter to be mellow

In every creed,
'Tis on all hands agreed,
And plainly confest,
When the weather is hot,
That we stick to the pot,
And drink o' the best

First note, that in your bill of fare,
Sauce he provided for the rare
But vinegar the most extol
'Tis of an hare the very soul

that the greatest eaters do the most martial exploits There is no shadow like that of flying colours, no smoke like that of horses, no clattering like that of armour At this Epistemon began to smile, and said, There is no shadow like that of the kitchen, no smoke like

that of women's breasts, and no clattering

the earth trembled nine leagues about,

let, he made as many little women, crouching down, as you shall see in divers places, which never grow but like cows' tails, downwards, or, like the Limosin radishes, round How now, said Panurge, are your farts so fertile and fruitful? By G—, here be brave farted men, and fisgued women, let them be mar

thereby, where since that time they are increased mightily But the cranes make war with them continually, against which they do

of a tar-barrel,) are commonly very testy and cholerie the physical reason whereof is, because their heart is near their turd

At this time, Panurge took two drinking glasses that were there, both of one bigness and filled them with water up to the brim, and set one of them upon one stool, and the other upon another, placing them about five feet from one another Then he took the staff of a javelin, about five feet and a half long and put it upon the two glasses, so that the two ends of the staff did come just to the brims of the glasses This done he took a

enemies, for, just as I shall break this staff

of our Dipsodes, without receiving any of us any wound, or loss in our person or goods But, that you may not think there is any witchcraft in this, hold, said he to Eusthenes

know a great many such other tricks, let us now therefore march boldly, and with assurance.

CHAPTER 28

How Pantagruel got the Victory very strangely over the Dipsodes, and the Giants

After all this talk, Pantagruel took the prisoner to him, and sent him away, saying Go

thou unto thy king in his camp, and tell him tidings of what thou hast seen, and let him resolve to feast me to-morrow about noon, for as soon as my galleys shall come, which will be to-morrow at furthest, I will prove unto him by eighteen hundred thousand fighting men, and seven thousand giants, all of them greater than I am, that he hath done foolishly and against reason, thus to invade my country Wherein Pantagruel feigned that he had an army at sea But the prisoner answered, that he would yield himself to be his slave, and that he was content never to return to his own people, but rather with Pantagruel to fight against them, and for God's sake besought him, that he might be permitted so to do Whereunto Pantagruel would not give consent, but commanded him to depart thence speedily, and be gone as he had told him and to that effect gave him a box full of euphorbium, together with some grains of the black cameleon thistle, steeped into *aqua vitæ*, and made up into the condiment of a wet sucket, commanding him to carry it to his king, and say unto him, that, if he were able to eat one ounce of that without drinking after it, he might then be able to resist him, without any fear or apprehension of danger

The prisoner then besought him with joint hands, that in the hour of the battle he would have compassion upon him Whereat Pantagruel said unto him, After that thou hast delivered all unto the king put thy whole confidence in God, and he will not forsake thee because, although for my part I be mighty, as thou mayest see, and have an infinite number of men in arms, I do nevertheless trust neither in my force nor in mine industry, but all my confidence is in God my protector, who doth never forsake those that in him do put their trust and confidence This done, the prisoner requested him, that he would be contented with some reasonable composition for his ransom To which Pantagruel answered, that his end was not to rob nor ransom men, but to enrich them, and reduce them to total liberty Go thy way, said he in the peace of the living God, and never follow evil company, lest some mischief befal thee The prisoner being gone, Pantagruel said to his men, Gentlemen, I have made this prisoner believe that we have an army at sea, as also, that we will not assault them till to-morrow at noon, to the end that they, doubting of the great arrival of our men, may spend this night in providing and strengthening themselves, but in the meantime my intention is, that we charge them about the hour of the first sleep

Let us leave Pantagruel here with his apostles, and speak of King Anarchus and his army When the prisoner was [illegible] t unto the king [illegible]

[illegible] ...ated

[illegible] nine and fifty horse-

[illegible] he alone escaped to bring the news Besides that, he was charged by the said giant to tell him, that the next day, about noon, he must make a dinner ready for him, for at that hour he was resolved to set upon him Then did he give him that box wherein were those comfitures But, as soon as he had swallowed down one spoonful of them, he was taken with such a heat in the throat, together with an ulceration in the flap of the top of the windpipe, that his tongue peeled with it, in such sort that, for all they could do unto him, he found no ease at all, but by drinking only without cessation for as soon as ever he took the goblet from his head, his tongue was on fire and therefore they did nothing but still pour in wine into his throat with a funnel Which when his captains, bashaws, and guard of his body did see, they tasted of the same drugs to try whether they were so thirst procuring and alterative or no But it so befel them as it had done their king, and they plied the flagon so well, that the noise ran throughout all the camp, how the prisoner was returned,—that the next day they were to have an assault,—that the king and his captains did already prepare themselves for it, together with his guards, and that with carousing lustily and quaffing as hard as they could Every man therefore, in the army began to tipple, ply the pot, swill, and guzzle it as fast as they could In sum, they drunk so much, and so long that they fell asleep like pigs, all out of order throughout the whole camp

Let us now return to the good Pantagruel, and relate how he carried himself in this business Departing from the place of the trophies, he took the mast of their ship in his hand like a pilgrim's staff, and put within the top of it two hundred and seven and thirty puncheons of white wine of Anjou, the rest was of Rouen, and tied up to his girdle the

bark all full of salt, as easily as the Lanskennets carry their little panniers, and so set onward on his way with his fellow soldiers When he was come near to the enemy's camp, Panurge said unto him, Sir, if you would do well, let down this white wine of Anjou from the scuttle of the mast of the ship, that we may all drink thereof, like Bretons

Hereunto Pantagruel very willingly consented, and they drank so neat, that there was not so much as one poor drop left, of two hundred and seven and thirty puncheons, ex-

wine in the bottom, which served him instead of vinegar After they had whittled and curried the can pretty handsomely, Panurge gave Pantagruel to eat some devilish drugs, compounded of lithotripton, which is a stone-dissolving ingredient, nephrocatarticon, that purgeth the reins, the marmalade of quinces, *called codiniac, a confection of cantharides*, which are green flies breeding on the tops of olive trees, and other kinds of diuretic or

they come out, and charge their enemies as

Pantagruel, and all the combatants came forth that were in the city, and, when he had set fire in the tents and pavilions, he passed so lightly through them, and so highly and profoundly did they snort and sleep, that they never perceived him He came to the place where their artillery was, and set their munition on fire But here was the danger The fire was so sudden, that poor Carpalim had almost been burnt And, had it not been for his wonderful agility, he had been fried like a roasting pig But he departed away so speedily, that a bolt or arrow out of a crossbow could not have had a swifter motion When he was clear of their trenches, he shouted aloud, and cried out so dreadfully, and with such amazement to the hearers, that it seemed all the devils of hell had been let loose At which noise the enemies awaked but can you tell how? Even no less astonished than are monks at the ringing of the first peal to matins, which in Lusonnois is called *Rubballock*

In the meantime Pantagruel began to sow the salt that he had in his bark, and, because they slept with an open gaping mouth he filled all their throats with it, so that these poor wretches were by it made to cough like

there was a particular deluge, ten leagues round about, of such considerable depth, that the history saith, if his father's great mare had been there, and pissed likewise, it would *undoubtedly have been a more enormous* deluge than that of Deucalion, for she did never piss, but she made a river, greater than is either the Rhone, or the Danube Which those that were come out of the city seeing, said, They are all cruelly slain, see how the blood runs along But they were deceived in thinking Pantagruel's urine had been the blood of their enemies, for they could not see but by the light of the fire of the pavilions, and some small light of the moon

The enemies, after that they were awaked, seeing on one side the fire in the camp, and on the other the inundation of the urinal deluge, could not tell what to say, nor what to think Some said, that it was the end of the

deed they found it to be like sea water and salt

would to God that I had now a bottle of the best wine that ever those drank, who shall read this so veridical history

CHAPTER 29

How Pantagruel discomfited the three hundred Giants armed with free-stone, and Loupgarou their Captain

THE giants seeing all their camp drowned, carried away their King Anarchus upon their backs, as well as they could, out of the fort, as Æneas did his father Anchises, in the time of the conflagration of Troy When Panurge perceived them, he said to Pantagruel, Sir, yonder are the giants coming forth against you, lay on them with your mast gallantly like an old fencer, for now is the time that you must show yourself a brave man and an honest And for our part we will not fail you I myself will kill to you a good many boldly

himself Be of good courage, therefore and valiant, charge amongst them with point and edge, and by all manner of means Well, said Pantagruel, of courage I have more than for fifty francs, but let us be wise, for Hercules first never undertook against two That is well cacked, well scummered, said Panurge do you compare yourself with Hercules? You have, by G—, more strength in your teeth, and more scent in your bum, than ever Hercules had in all his body and soul So much is a man worth as he esteems himself Whilst they spake these words, behold Loupgarou was come with all his giants, who, seeing Pantagruel in a manner alone, was carried away with temerity and presumption for hopes that he

he said

enchers

of you

undertake to fight against these men here, I will put you cruelly to death. It is my will, that you let me fight single In the meantime

pox, for he writhed about his mouth, shrunk up his fingers, and with a harsh and hoarse voice said unto them, I forsake —od, fellow-soldiers, if I would have it to be believed, that we make any war at all Give us some what to eat with you, while you masters fight against one another To this the king and giants jointly condescended, and accordingly made them to banquet with them In the meantime Panurge told them the follies of Turpin, the examples of St Nicholas, and the

sand seven hundred quintals, and two quarterons, at the end whereof were thirteen pointed diamonds, the least whereof was as big as the greatest bell of Our Lady's church at Paris,—there might want perhaps the thickness of a nail, or at most, that I may not lie, of the back of those knives which they call cut lugs or ear-cutters, but for a little off or on, more or less it is no matter,—and it was enchanted in such sort that it could never break, but contrarily all, that it did touch, did break immediately Thus, then, as he approached with great fierceness and pride of heart, Pantagruel, casting up his eyes to heaven, recommended himself to God with all his soul, making such a vow as followeth

O thou Lord God, who hast always been my protector, and my saviour, thou seest the distress wherein I am at this time Nothing brings me hither but a natural zeal, which thou hast permitted unto mortals, to keep and defend themselves, their wives and children, country and family, in case thy own proper cause were not in question which is the faith, for in such a business thou wilt have no coadjutors only a catholic confession and service of thy word, and hast forbidden us all arming and defence For thou art the Almighty, who in thine own cause, and where thine own business is taken in hand, canst defend it far beyond all that we can conceive, thou who hast thousand thousands of hundreds of millions of legions of angels the least of which is able to kill all mortal men, and turn about the heavens and earth at his pleasure as heretofore it very plainly appeared in the army of Sennacherib If it may please thee, therefore, at this time to assist me, as my whole trust and confidence is in thee alone, I vow unto thee that in all countries whatsoever, wherein I shall have any power or authority, whether in this of Utopia, or elsewhere, I will cause

exterminated from about me

This vow was no sooner made, but there was heard a voice from heaven, saying, *Hoc fac et vinces* that is to say, Do this, and thou

shalt overcome Then Pantagruel seeing that Loupgarou with his mouth wide open was drawing near to him, went against him bold-

which he wore at his girdle, eighteen cags, and four bushels of salt, wherewith he filled

had always a quick foot, and a quick eye, and therefore, with his left foot did he step back one pace, yet not so nimbly but that the blow, falling upon the bark, broke it in four thousand four score and six pieces, and threw all the rest of the salt about the ground Pantagruel, seeing that, most gallantly displayed the vigour of his arms, and according to the art of the axe, gave him with the great end of his mast a home thrust a little above the breast, then, bringing along the blow to the left side with a slash struck him between the neck and shoulders After that advanc-

top thereof, he spilt three or four puncheons of wine that were left therein

Upon that, Loupgarou thought that he had pierced his bladder and that the wine that came forth had been his urine Pantagruel, being not content with this, would have doubled it by a side blow, but Loupgarou, lifting up his mace advanced one step upon him, and with all his force would have dashed it upon Pantagruel wherein, to speak the truth he so sprightfully carried himself, that, if God had not succoured the good Pantagruel, he had been cloven from the top of his head to the bottom of his milt But the blow

feet, through a huge rock, out of which the fire did issue greater than nine thousand and six tons Pantagruel, seeing him busy about plucking out his mace, which stuck in the ground between the rocks, ran upon him, and would have clean cut off his head, if by mischance his mast had not touched a little against the stock of Loupgarou's mace, which was enchanted, as we have said before By this means his mast broke off about three handfuls above his hand, whereat he stood amazed like a bell-founder, and cried out, Ah, Panurge, where art thou? Panurge, seeing that, said to the king and the giants, by G—, they will hurt one another if they be not parted But the giants were as merry as if they had been at a wedding Then Carpalim would have risen from thence to help his master, but one of the giants said unto him, by Golfarin the nephew of Mahoom, if thou stir hence, I will put thee in the bottom of my breeches, instead of a suppository, which

striking athwart and alongst upon the giant but he did him no more hurt than you would do with a filip upon a smith's anvil In the meantime Loupgarou was drawing his mace out of the ground, and, having already plucked it out, was ready therewith to have

meat, and keep thee henceforth from ever making any more poor men athirst! Then without any more ado, Pantagruel struck him such a blow with his foot against the belly, that he made him fall backwards, his heels

the giants arose to succour him But Panurge said unto them, Gentlemen, do not go, if you will believe me, for our master is mad, and strikes athwart and alongst, he cares not where, he will do you a mischief But the giants made no account of it, seeing that Pantagruel had never a staff

And when Pantagruel saw those giants approach very near unto him, he took Loupgarou by the two feet, and lift up his body like a pike in the air, wherewith it being harnished with anvils, he laid such heavy load amongst those giants armed with freestone, that striking them down as a mason doth little knobs of stones, there was not one of them that stood before him, whom he threw not

to the ground And by the breaking of his stony armour there was made such a horrible rumble, as put me in mind of the butter-tower of St Stephen's at Bourges, when it melted before the sun Panurge, with Carpalim and Eusthenes, did cut in the meantime the throats of those that were struck down, in such sort, that there escaped not one Pantagruel to any man's sight was like a mower, who with his scythe, which was Loupgarou,

when Pantagruel struck down one whose name was Riflandouille, or Pudding plunderer, who was armed *cap-a pie* with Grisonstones, one chip whereof splintering abroad cut off Epistemon's neck clean and fair For otherwise the most part of them were but lightly armed with a kind of sandy brittle stone, and the rest with slates At last, when he saw that they were all dead, he threw the body of Loupgarou, as hard as he could, against the city, where falling like a frog

CHAPTER 30

This gigantal victory being ended, Pantagruel withdrew himself to the place of the flagons, and called for Panurge and the rest, who came unto him safe and sound except Eusthenes, whom one of the giants had scratched a little in the face, whilst he was about the cutting of his throat and Epistemon

tween his arms all bloody Then Eusthenes cried out, Ah, cruel death! hast thou taken from me the perfectest amongst men? At which words Pantagruel rose up with the greatest grief

ed, My dear bullies all, weep not one drop more, for, he being yet all hot, I will make him as sound as ever he was In saying this, he took the head, and held it warm fore gainst his codpiece, that the wind might not enter into it Eusthenes and Carpalim carried the body to the place where they had banqueted, not out of any hope that ever he would recover, but that Pantagruel might see it

Nevertheless Panurge gave him very good comfort, saying, If I do not heal him, I will be content to lose my head, which is a fool's wager Leave off, therefore, crying, and help me Then cleansed he his neck very well with pure white wine, and, after that, took his head, and into it synapised some powder of diamerdis, which he always carried about him in one of his bags Afterwards he anointed it with I know not what ointment, and set it on very just, vein against vein, sinew against sinew, and spondyl against spondyl, that he might not be wry necked,—for such people, he mortally hated This done, he gave it round about some fifteen or sixteen stitches with a needle, that it might not fall off again, then on all sides, and everywhere, he put a little ointment on it, which he called resuscitative

Suddenly Epistemon began to breathe, then opened his eyes, yawned, sneezed, and afterwards let a great household fart Whereupon Panurge said, Now, certainly, he is

finely healed, only that he was somewhat

now he began to speak, and said, that he had seen the devil, had spoken with Lucifer familiarly, and had been very merry in hell, *and in the Elysian fields*, affirming very seriously before them all, that the devils were boon companions and merry fellows But, in respect of the damned, he said he was very sorry, that Panurge had so soon called him back into this world again, for, said he, I took wonderful delight to see them How so? said Pantagruel Because they do not use them there, said Epistemon so badly as you think they do Their estate and condition of living is but only changed after a very strange manner, for I saw Alexander the Great there, mending and patching on clouts upon old breeches and stockings, and thus got a very poor living

Xerxes was a crier of mustard
Romulus, a salter, and patcher of pattens
Numa, a nailsmith
Tarquin, a porter
Piso, a clownish swain
Sylla, a ferryman
Cyrus, a cowherd,
Themistocles, a glass maker
Epaminondas, a maker of mirrors or looking-glasses
Brutus and Cassius, surveyors or measurers of land
Demosthenes, a vine dresser
Cicero, a fire kindler
Fabius, a threader of beads
Artaxerxes, a rope maker
Æneas, a miller
Achilles was a scald pated maker of hay bundles
Agamemnon, a lick box
Ulysses, a hay mower
Nestor, a deer keeper or forester
Darius, a gold finder or jakes farmer
Ancus Martius, a ship trimmer
Camillus, a foot post
Marcellus, a sheller of beans
Drusus, a taker of money at the doors of play-houses
Scipio Africanus, a crier of lee in a wooden-slipper
Asdrubal, a lantern maker
Hannibal, a kettle maker and seller of egg shells
Priamus, a seller of old clouts
Lancelot of the Lake was a flayer of dead horses
All the Knights of the Round Table, were poor day labourers, employed to row over the rivers of Cocytus, Phlegeton, Styx, Acheron, and Lethe, when my lords the devils had a mind to recreate themselves upon the water, as in the like occasion are hired the boatmen at Lyons, the gondoliers of Venice, and oars of London But with this difference, that these poor knights have only for their fare a bob or flirt on the nose, and, in the evening, a morsel of coarse mouldy bread
Trajan was fisher of frogs
Antoninus, a lackey.
Commodus, a bagpiper
Pertinax, a peeler of walnuts
Lucullus, a maker of rattles and hawks' bells
Justinian, a pedlar
Hector, a snap sauce scullion
Paris, was a poor beggar.
Cambyses, a mule driver
Nero, a base blind fiddler, or player on that instrument which is called a wind broach. Fierabras was his serving man, who did him a thousand mischievous tricks, and would make him eat of the brown bread, and drink of the turned wine, when him self did both eat and drink of the best
Julius Cæsar and Pompey were boat wrights and tighters of ships
Valentine and Orson did serve in the stoves of hell, and were sweat rubbers in hot houses
Giglan and Gawain were poor swine herds
Geoffrey with the great tooth, was a tinder-maker and seller of matches
Godfrey de Bullion, a hood maker
Jason was a bracelet-maker
Don Pietro de Castille, a carrier of indulgences
Morgante, a beer-brewer
Huon of Bordeaux, a hooper of barrels
Pyrrhus, a kitchen scullion
Antiochus, a chimney sweeper
Octavian, a scraper of parchment
Nerva, a mariner
Pope Julius was a crier of pudding pies, but he left off wearing there his great buggerly beard
John of Paris was a greaser of boots

er of pots
Pope Nicholas the Third, a maker of paper
Pope Alexander, a rat catcher
Pope Sixtus, an anointer of those that have the pox

What, said Pantagruel, have they the pox there too? Surely, said Epistemon, I never saw so many there are there, I think, above a hundred millions, for believe, that those who have not had the pox in this world, must have it in the other.

Cotsbody, said Panurge, then I am free, for I have been as far as the hole of Gibraltar, reached unto the outmost bounds of Hercules, and gathered of the ripest

Ogier the Dane, was a furbisher of armour
The King Tigranes, a mender of thatched houses
Galien Restored, a taker of moldwarps
The four sons of Aymon were all tooth drawers

Pope Calixtus was a barber of a woman s *sine qua non*
Pope Urban a bacon picker
Melusina was a kitchen drudge wench.
Matabrune a laundress
Cleopatra a crier of onions
Helen a broker for chamber maids
Semiramis the beggars lice killer
D do did sell mushrooms
Penthesilea sold cresses
Lucretia was an ale-house keeper
Hortensia a spinstress
Livia a grater of verdgrease

After this manner those that had been great lords and ladies here got but a poor

Great mad so enormously would he abuse him when he had not well patched his breeches for he used to pay his skin with sound bastinadoes I saw Epictetus there most gallantly apparelled after the French

the l ttice were written these verses for his device

To leap and dance to sport and play
And drink good wine both white and brown
Or nothing else do all the day
But tell bags full of many a crown

I do not use in my alms giving to bestow farthings Hold, thou varlet there s a crown for thee, be an honest man Cyrus was exceeding glad to have met with such a booty but the other poor rogues the kings that are there below as Alexander Darius and oth

ers stole it away from him by night I saw Pathelin the treasurer of Rhadamanthus who in cheapening the pudding pies that Pope Julius cried asked him how much a dozen? Three blanks said the pope Nay said Pathelin three blows with a cudgel Lay them down here you rascal and go fetch more The poor pope went away weeping who when he came to his master the pie maker told him that they had taken away his pudding pies Whereupon his master gave him such a sound lash with an eel skin that

their bulls to wit to each of them a blow with a cudgel upon the reins Which accord

wheat is not worth half that price and now thou offerest to enhance the price of victuals With this be pissed in his pot as the mustard makers of Paris used to do I saw the trained

beer

or rusty pins and old nails in the kennels of the streets as you see poor wretched

and riddance in the sale of it Thus the poor

misers are sometimes three whole weeks

bour, toil, and misery, they reckon nothing, so cursedly active they are in the prosecution of that their base calling, in hopes, at the end of the year, to earn some scurvy penny by it

Come, said Pantagruel, let us now make

while settle himself towards any fit of mirth,

sojourn amongst all the devils of

you

CHAPTER 31

How Pantagruel entered into the city of the Amaurots, and how Panurge married King Anarchus to an old lantern carrying hag, and made him a crier of green sauce

After this wonderful victory Pantagruel sent Carpalim unto the city of the Amaurots, to declare and signify unto them how the King Anarchus was taken prisoner, and all the enemies of the city overthrown Which news when they heard, all the inhabitants of

through all the parts thereof, and fair round tables, which were furnished with store of *good victuals, set out in the middle of the streets* This was a renewing of the golden age in the time of Saturn, so good was the cheer which then they made

But Pantagruel, having assembled the whole senate, and common council men of the town, said My masters, we must now

then will I begin to march Not that I need any more men than I have, to help me to conquer it, for I could make it as sure that way as if I had it already, but I see this city is so full of inhabitants, that they can scarce turn into the streets I will, therefore, carry them as a colony in Dipsody, and will give them all that country, which is fair, wealthy, fruitful, and pleasant, above all other countries in the world, as many of you can tell, who have been there heretofore Every one of you, therefore, that will go along, let him provide himself as I have said This counsel and resolution being

tle children Thus began they to march straight into Dipsody, in such good order as did the people of Israel, when they departed

lated how the kings and rich men in this world were used in the Elysian fields, and how they got their living there by base and ignoble trades, he, therefore, one day appar-

large mariner's breeches, and stockings without shoes,—For, said he, they would but spoil his sight,—and a little peach-coloured bonnet, with a great capon's feather in it—I lie, for I think he had two—and a very handsome girdle of a sky colour and green, (in French called *pers et vert*) saying that such a livery did become him well, for that he had always been perverse, and in this plight bringing him before Pantagruel, said unto him, Do you know this roister? No, indeed, said Pantagruel *It is said Panurge, my lord the king of the three batches, or thread bare sovereign* I intend to make him an honest man These

and de-

de,

to

begin and cry, Do you lack any green sauce? and the poor devil cried That is too low, said Panurge, then took him by the ear, saying

Sing higher in *ge, sol, re, ut* So, so, poor devil, thou hast a good throat. thou wert never so happy as to be no longer king. And Pantagruel made himself merry with all this, for I dare boldly say, that he was the best little gaffer that was to be seen between this and the end of a staff Thus was Anarchus made a good crier of green sauce Two days thereafter, Panurge married him with an old lantern-carrying hag, and he himself made the wedding with fine sheep's-heads, brave haslets with mustard, gallant salligots with garlic, of which he sent five horse-loads unto Pantagruel, which he ate up all, he found them so appetising And for their drink, they had a kind of small well-watered wine, and some fine sorb-apple cider And to make them dance, he hired a blind man, that made music to them with a wind broach

After dinner he led them to the palace, and shewed them to Pantagruel, and said, pointing to the married woman, You need not fear that she will crack. Why? said Pantagruel Because, said Panurge, she is well slit and broke up already. What do you mean by that? said Pantagruel Do not you see, said Panurge, that the chesnuts which are roasted in the fire, if they be whole, they crack as if they were mad, and, to keep them from cracking, they make an incision in them, and slit them So this new bride is in her lower parts well slit before, and, therefore, will not crack behind

Pantagruel gave them a little lodge near the lower street, and a mortar of stone wherein to bray and pound their sauce, and in this manner did they do their little business, he being as pretty a crier of green sauce, as ever was seen in the country of Utopia But I have been told since, that his wife doth beat him like plaster, and the poor sot dares not defend himself, he is so simple

CHAPTER 32

How Pantagruel with his tongue covered a whole Army, and what the Author saw in his Mouth

Thus as Pantagruel with all his army had entered into the country of the Dipsodes, every one was glad of it, and incontinently rendered themselves unto him, bringing him out of their own good wills the keys of all the cities where he went, the Almirods only excepted, who, being resolved to hold out against him, made answer to his heralds, that they would not yield but upon very honourable and good conditions

What? said Pantagruel, do they ask any better terms, than the hand at the pot, and the glass in their fist? Come, let us go sack them, and put them all to the sword Then did they put themselves in good order, as being fully determined to give an assault, but by the way, passing through a large field, they were overtaken with a great shower of rain, whereat they began to shiver and tremble, to crowd, press, and thrust close to one another When Pantagruel saw that, he made their captains tell them that it was nothing, and that he saw well above the clouds, that it would be nothing but a little dew, but howsoever, that they should put themselves in order, and he would cover them Then did they put themselves in a close order, and stood as near to each other as they could, and Pantagruel drew out his tongue only half-ways, and covered them all, as a hen doth her chickens In the meantime I, who relate to you these so veritable stories, hid myself under a burdock-leaf, which was not much less in largeness than the arch of the bridge of Montrible, but, when I saw them thus covered, I went towards them to shelter myself likewise, which I could not do, for that they were so, as the saying is, *At the yard's end there is no cloth left* Then, as well as I could, I got upon it, and went along full two leagues upon his tongue, and so long marched, that at last I came into his mouth But, oh gods and goddesses, what did I see there! Jupiter confound me with his trisulk lightning if I lie! I walked there as they do in Sophie, at Constantinople, and saw there great rocks, like the mountains in Denmark—I believe that those were his teeth I saw also fair meadows, large forests, great and strong cities, not a jot less than Lyons or Poictiers The first man I met there was a good honest fellow planting coleworts, whereat being very much amazed, I asked him, My friend, what dost thou make here? I plant coleworts, said he But how, and wherewith said I? Ha, Sir, said he, every one cannot have his ballocks as heavy as a mortar, neither can we be all rich Thus do I get my poor living, and carry them to the market to sell in the city which is here behind. Jesus! said I, is there here a new world? Sure, said he, it is never a jot new, but it is commonly reported, that, without this, there is an earth, whereof the inhabitants enjoy the light of a sun and moon, and that it is full of, and re-

plenished with, very good commodities, but yet this is more ancient than that Yea, but, said I, my friend, what is the name of that city, whither thou carriest thy coleworts to sell? It is called Aspharage, said he, and all the in dwellers are Christians, very honest men, and will make you good cheer To be brief, I resolved to go thither Now, in my way, I met with a fellow that was lying in [illegible]

Then I thought, that, when Pantagruel yawned, the pigeons went into his mouth in whole flocks, thinking that it had been a pigeon house

[illegible]

pass or ticket Whereat I was much astonished and asked them, My masters is there any danger of the plague here? O Lord, said they, they die hard by here so fast, that the cart runs about the streets Good God, said I, and where? Whereunto they answered, that it was in Larynx and Pharynx, which are two [illegible]

abismes, whereof there have died above two and twenty hundred and threescore thousand and sixteen persons within this sevennight Then I considered calculated, and [illegible]

aforesaid

[illegible]

ure and delight, where I stayed full four months, and never made better cheer in my life as then After that I went down by the hinder teeth to come to the chaps But in the way I was robbed by thieves in a great forest, that is in the territory towards the ears Then, after a little further travelling, I fell upon a pretty petty village,—truly I have forgot the name of it,—where I was yet merrier than ever, and got some certain money to live by

Can you tell how? By sleeping For there they hire men by the day to sleep, and they get by it sixpence a day, but they than can snore [illegible]

that side were bad livers, and naturally thievish, whereby I perceived well, that as we have with us the countries Cisalpine and Transalpine, that is, be hither and beyond the mountains, so have they there the countries Cidentine and Tradentine, that is, be hither and beyond the teeth But it is far bet [illegible]

world knoweth not how the other half liveth, seeing none before myself had ever written of that country, wherein are above five and [illegible]

by his beard, I cast myself upon his shoulders, and from thence slid down to the [illegible]

of your mouth, my lord! And how long hast thou been there? said he Since the time, said I, that you went against the Almirods That is about six months ago, said he And where with didst thou live? What didst thou drink? I answered, My lord, of the same that you did, and of the daintiest morsels that passed through your throat I took toll Yea, but, said he, where didst thou shite? In your throat, my lord, said I Ha, ha, thou art a merry fellow, said he We have with the help of God [illegible]

you gratify me beyond all that I have deserved of you

CHAPTER 33

How Pantagruel became sick, and the manner how he was recovered

Awhile after this the good P[illegible] I fell sick, and had such an obstructi[illegible] ach that he could neither eat [illegible] because mischief seldom [illegible] hot piss seized on hi[illegible] 'uch [illegible]

more than you would believe His physicians nevertheless helped him very well, and with store of lenitives and diuretic drugs made him piss away his pain His urine was so hot, that since that time it is not yet cold, and you have of it in divers places of France, according to the course that it took, and they are called the hot baths, as

At Coderets
At Limous.
At Dast
At Balleruc.
At Neric
At Bourbennensy, and elsewhere in Italy
At Mongros
At Appone
At Sancto Petro de Padua
At St Helen
At Casa Nuova
At St Bartolomeo, in the county of Boulogne
At the Porrette, and a thousand other places.

And I wonder much at a rabble of foolish philosophers and physicians, who spend their time in disputing, whence the heat of the said waters cometh, whether it be by reason of borax or sulphur, or alum, or salt petre, that is within the mine For they do nothing but dote, and better were it for them to rub their arse against a thistle, than to waste away their time in thus disputing of that, whereof they know not the original, for the resolution is easy, neither need we to inquire any further, than that the said baths came by a hot piss of the good Pantagruel

Now, to tell you, after what manner he was cured of his principal disease I let pass how for a minorative, or gentle potion, he took four hundred pound weight of colophoniac scammony, six score and eighteen cart loads of cassia, an eleven thousand and nine hundred pound weight of rhubarb besides other confused jumblings of sundry drugs You must understand that by the advice of the physicians it was ordained, that what did offend his stomach should be taken away and therefore, they made seventeen great balls of copper, each whereof was bigger than that which is to be seen on the top of St Peter's needle at Rome and in such sort, that they did open in the midst, and shut with a spring Into one of them entered one of his men, carrying a lantern and a torch lighted, and so Pantagruel swallowed him down like a little pill. Into seven others went seven country fellows, having every one of them a shovel on his neck. Into nine others entered nine wood-carriers, having each of them a basket hung at his neck, and so were they swallowed down like pills When they were in his stomach, every one undid his spring, and came out of their cabins The first whereof was he that carried the lantern, and so they fell more than half a league into a most horrible gulf, more stinking and infectious than ever was Mephitis, or the marshes of the Camerina or the abominably unsavoury lake of Sorbonne, whereof Strabo maketh mention And had it not been that they had very well antidoted their stomach heart, and wine-pot, which is called the noddle, they had been altogether suffocated and choked with these detestable vapours O what a perfume! O what an evaporation wherewith to bewray the masks or mufflers of young mangy queans After that, with groping and smelling they came near to the fecal matter and the corrupted humours Finally, they found a *montjoy* or heap of ordure and filth Then fell the pioneers to work to dig it up and the rest with their shovels filled the baskets, and, when all was cleansed, every one retired himself into his ball

This done, Pantagruel enforcing himself to a vomit very easily brought them out, and they made no more show in his mouth, than a fart in yours But, when they came merrily out of their pills, I thought upon the Grecians coming out of the Trojan horse By this means was he healed and brought into his former state and convalescence, and of these brazen pills, or rather copper balls, you have one at Orleans, upon the steeple of the Holy Cross Church

CHAPTER 34

The conclusion of this present Book, and the excuse of the Author

Now, my masters you have heard a beginning of the horrific history of my lord and master Pantagruel Here will I make an end of the first book My head aches a little, and I perceive that the registers of my brain are somewhat jumbled and disordered with the septembral juice You shall have the rest of the history at Frankfort mart next coming, and there shall you see, how Panurge was married and made a cuckold within a month after his wedding how Pantagruel found out the philosopher's stone, the manner how he found it, and the way how to use it how he passed over the Caspian mountains, and how

he sailed through the Atlantic sea, defeated the Cannibals, and conquered the isles of

to Lucifer, and the horn that was in his arse How he visited the regions of the moon, to know whether indeed the moon were not entire and whole, or if the women had three quarters of it in their heads, and a thousand other little merriments all veritable These are brave things truly Good night, gentlemen *Perdonate mi* and think not so much upon my faults, that you forget your own

If you say to me, master, it would seem, that you were not very wise in writing to us these flimflam stories, and pleasant fooleries, I answer you that you are not much wiser to spend your time in reading them Nevertheless, if you read them to make yourselves merry, as in manner of pastime I wrote them, you and I both are far more worthy of pardon, than a great rabble of squint minded fellows, dissembling and counterfeit saints, demure lookers, hypocrites pretended zealots tough friars, buskin monks and other such sects of men who disguise themselves like maskers to deceive the world For whilst they give the common people to understand,

humanity,—it is so far otherwise, that, on the contrary, God knows, what cheer they make *Et Curios simulant, sed Bacchanalia vivunt* [n] You may read it in great letters in the colouring of their red snouts, and gulching bellies as

books, not so much to pass the time merrily,

are busy in stirring up and scraping in the ordure and filth of little children, in the season of cherries and guinds, and that only to find the kernels, that they may sell them to

yourselves the better for it And if you desire to be good Pantagruelists, that is to say, to live in peace, joy, health, making yourselves always merry, never trust those men that always peep out at one hole

* * *

BOOK THREE



TREATING OF THE HEROIC DEEDS AND SAYINGS
OF THE GOOD PANTAGRUEL

FRANCIS RABELAIS
To the Spirit of the Queen of Navarre

Abstracted soul, ravish'd with ecstasies,
Gone back, and now familiar in the skies,
Thy former host, thy body, leaving quite,
Which to obey thee always took delight,—
Obsequious, ready,—now from motion free,
Senseless, and, as it were in apathy,
Would'st thou not issue forth, for a short space,
From that divine, eternal heavenly place,
To see the third part, in this earthy cell.
Of the brave acts of good Pantagruel?

THE AUTHOR'S PROLOGUE

Good people, most illustrious drinkers, and you thrice precious gouty gentlemen, did you ever see Diogenes the cynic philosopher? If you have seen him, you then had your eyes in your head, or I am very much out of my un-

ing at his choice to ask whatever he would from him who is Almighty, and whose word

on wine, (*en vin*) not in vain (*en vain*) and henceforwards to be of the Bacchic Council, to the end that opining there, you may give your opinion faithfully of the substance, colour, excellent odour, eminency, propriety, faculty, virtue, and effectual dignity of the said blessed and desired liquor

If you have not seen him, as I am easily induced to believe that you have not, at least you have heard some talk of him For through the air, and the whole extent of this hemisphere of the heavens, hath his report and

crowns as Midas had, yet have you something, I know not what, of him, which the Persians of old esteemed more of in all their otacusts, and which was more desired by the *Emperor Antoninus*, and gave occasion thereafter to the Basilisco at Rohan to be surnamed Goodly Ears If you have not heard of him, I will presently tell you a story to make your wine relish Drink then,—so, to the purpose Hearken now whilst I give you notice, to the end that you may not, like infidels, be by your simplicity abused, that in his time he was a rare philosopher, and the cheerfullest of a thousand If he had some imperfection,

held in such estimation, that he wished, if he had not been Alexander, to have been Diogenes the Sinopian

When Philip King of Macedon enterprised the siege and ruin of Corinth, the Corin-

thians having received certain intelligence by their spies, that he with a numerous army in battle array was coming against them, were all of them, not without cause, most terribly afraid, and therefore were not neglective of their duty, in doing their best endeavours to put themselves in a fit posture to resist his hostile approach and defend their own city

Some from the fields brought into the fortified places their moveables, cattle corn, wine, fruit victuals, and other necessary provision

Others did fortify and rampire their walls, set up little fortresses bastions, squared ravelins, digged trenches, cleansed countermines, fenced themselves with gabions, contrived platforms, emptied casemates, barricaded the false brays erected the cavalliers, repaired the contrescarpes plaistered the courtines, lengthened ravelins, stopped parapets, mortaised barbacans, new pointed the portcullices, fastened the herses sarasinesks, and cataracts, placed their sentries, and doubled their patrol Every one did watch and ward, and none was exempted from carrying the basket Some polished corselets, varnished backs and breasts, cleaned the head pieces, mail-coats brigandines salades, helmets, morions, jacks, gushets, gorgets, hoguines, brassars, and cuissards, corselets, haubergeons shields, bucklers, targets, greves, gantlets and spurs Others made ready bows, slings, crossbows, pellets, catapults, migraines or fire balls firebrands, balists, scorpions, and other such warlike engines, expugnatory, and destructive to the helepolides They sharpened and prepared spears, staves, pikes, brown bills, halberts, long hooks, lances, zagayes, quarterstaves, eel spears, partisans, troutstaves, clubs, battle-axes, maces, darts, dartlets, glaves javelins, javelots, and truncheons They set edges upon scimetars, cutlasses, badelaire, back-swords, tucks, sapiers, bayonets, arrow-heads, dags, daggers, mandousians, poniards, whynyards, knives, skenes sables, chippin knives and raillons

Every man exercised his weapon, every man scoured off the rust from his natural hanger nor was there a woman amongst them, though never so reserved or old, who made not her harness to be well furbished, as you know the Corinthian women of old were reputed very courageous combatants

Diogenes seeing them all so warm at work, and himself not employed by the magistrates in any business whatsoever, he did very seri-

Then on a sudden, as if he had been roused up and inspired by a martial spirit, he girded his cloak, scarf-wise, about his left arm tucked up his sleeves to the elbow, trussed himself like a clown gathering apples, and giving to one of his old acquaintance his wallet, books, and opistographs, away went he out of town towards a little hill or promontory of Corinth, called Craneum, and there on the strand, a pretty level place, did he roll his jolly tub which served him for a house to shelter him from the injuries of the weather,

justle it, overthrow it, evert it, invert it, subvert it, overturn it, beat it, thwack it, bump it batter it, knock it, thrust it, push it, jerk it, shock it, shake it, toss it, throw it, overthrow it, upside down, topsiturvy, arsiversy, tread

darted it, hurled it, staggered it, reeled it, swinged it, brangled it, tottered it, lifted it, heaved it, transformed it, transfigured it, transposed it, transplaced it, reared it, raised it, hoised it, washed it, dighted it, cleansed it, rinced it, nailed it, settled it, fastened it, shackled it, fettered it, levelled it, blocked it, tugged it, tewed it, carried it, bedashed it, bewrayed it, parched it, mounted it, broached it, nicked it, notched it, bespattered it, decked it, adorned it, trimmed it, garnished it, gaged it, furnished it, bored it, pierced it, trapped it, rumbled it, slid it down the hill, and precipi-

struck the bottom of it out

Which when one of his friends had seen and asked him why he did so toil his body, perplex his spirit, and torment his tub? the philosopher's answer was, That, not being employed in any other charge by the Republic, he thought it expedient to thunder and storm it so tempestuously upon his tub, that, amongst a people so fervently busy and earnest at work, he alone might not seem a loiter-

ing slug and lazy fellow To the same purpose may I say of myself,

> Though I be rid from fear,
> I am not void of care.

For perceiving no account to be made of

side of the mountains, every one is most diligently exercised and busied,—some in the fortifying of their own native country, for its defence,—others in the repulsing of their enemies by an offensive war, and all this with a policy so excellent, and such admirable order, so manifestly profitable for the future, where-

Heraclitus, which affirmeth war to be the father of all good things, and therefore do I believe that war is in Latin called *Bellum*, and not by antiphrasis, as some patchers of old rusty Latin would have us to think because *in war there is little beauty to be seen*, but absolutely and simply, for that in war appeareth all that is good and graceful, and that by the wars is purged out all manner of wickedness and deformity For proof whereof the wise and pacific Solomon could no better represent the unspeakable perfection of the divine wisdom, than by comparing it to the due disposure and ranking of an army in battle array, well provided and ordered

Therefore, by reason of my weakness and inability, being reputed by my compatriots unfit for the offensive part of warfare, and, on the other side, being no way employed in matter of the defensive, although it had been but to carry burdens, fill ditches, or break clods, *either whereof had been to me indifferent*, I held it not a little disgraceful to be only an idle spectator of so many valorous, eloquent, and warlike persons, who in the view

gaping at the flies like tithe calves, clapping down their ears like Arcadian asses at the melody of musicians, who with their very countenances in the depth of silence express their consent to the *Prosopopeia*[1] Having made this choice and election, it seemed to me that my exercise therein would be neither unprofitable nor troublesome to any, whilst I should thus set agoing my Diogenical tub, which is all that is left me safe from the shipwreck of my former misfortunes

Caballine Fountain, it is my sole enthusiasm

siacs merit any faith, drank composing, and drinking composed Homer never wrote fasting and Cato never wrote till after he had drank These passages I have brought before you, to the end you may not say that I live without the example of *men well praised, and*

Apollo, at Troy, under Laomedon, or as did Renault of Montauban in his latter days I will serve the masons, I will set on the pot to boil for the bricklayers and whilst the

ish the great and renowned city of Thebes

For the use of the warriors I am about to broach off a new barrel to give them a taste,

(which by two former volumes of mine, if by the deceitfulness and falsehood of printers, they had not been jumbled, marred, and spoiled, you would have very well relished,) and draw unto them, of the growth of our

may lawfully call, if you please, Diogenical, and shall have me, seeing I cannot be their fellow soldier, for their faithful butler, refreshing and cheering, according to my little power, their return from the alarms of the enemy, as also for an indefatigable extoller of their martial exploits and glorious achievements I shall not fail therein, par *lapathium acutum*[1] *de Dieu,* if Mars fail not in Lent, which the cunning lecher, I warrant you, will be loth to do

I remember nevertheless to have read, that Ptolemy, the son of Lagus, one day amongst the many spoils and booties which by his victories he had acquired, presenting to the Egyptians, in the open view of the people, a Bactrian camel all black, and a party-coloured slave, in such sort, as that the one half of his body was black, and the other white, not in partition of breadth by the diaphragm, as was that woman consecrated to the Indian Venus, whom the Tyanean philosopher did see between the River Hydaspes and Mount Caucasus, but in a perpendicular dimension of altitude, which were things never before that seen in Egypt He expected by the show of these novelties to win the love of the people But what happened thereupon? At the pro-

oured man,—some scoffed at him as a detestable monster brought forth by the error of nature,—in a word, of the hope which he had to please these Egyptians, and by such means to increase the affection which they naturally bore him, he was altogether frustrated and disappointed, understanding fully by their deportments, that they took more pleasure and delight in things that were proper, handsome, and perfect, than in misshapen, monstrous, and ridiculous creatures Since which time he had both the slave and the camel in such dislike, that very shortly thereafter, either through negligence, or for want of ordinary sustenance, they both tipt over the perch

This example putteth me in a suspense between hope and fear, misdoubting that, for the contentment which I aim at, I will but reap what shall be most distasteful to me my cake will be dough and for my Venus I shall

bling in this dubious adventure, Euclion's cock, so renowned by Plautus in his *Pot,* and by Ausonius in his *Griphon,* and by divers others, which cock, for having by his scraping discovered a treasure, had his hide well cur

I perceive in them all, one and the same specifical form, and the like individual proprieties, which our ancestors called Pantagruelism, by virtue whereof they will bear with any thing that floweth from a good, free, and loyal heart I have seen them ordinarily take good will in part of payment, and remain satisfied therewith, when one was not able to do better Having dispatched this point, I return to my barrel

Up, my lads, to this wine, spare it not! Drink boys, and trowl it off at full bowls! If you do not think it good, let it alone I am not like those officious and importunate sots, who by force, outrage, and violence, constrain an easy good natured fellow to whiffle, quaff, carouse, and what is worse All honest

but if they have a mind to it, and that the

be any want of wine, as at the marriage of Cana in Galilee, for how much soever you shall draw forth at the faucet, so much shall I tun in at the bung Thus shall the barrel remain inexhaustible, it hath a lively spring and perpetual current Such was the bever-

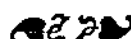
to such was the branch of gold consecrated to the subterranean goddess, which Virgil treats of so sublimely It is a true cornucopia of merriment and raillery. If at any time it seem to you to be emptied to the very lees, yet shall it not for all that be drawn wholly

dry Good hope remains there at the bottom, as in Pandora's box, and not despair, as in the leaky tubs of the Danaids Remark well what I have said, and what manner of people they be whom I do invite, for, to the end that none be deceived, I, in imitation of Lucilius, who did protest that he wrote only to his own Tarentines and Consentines, have not pierced this vessel for any else, but you, honest men, who are drinkers of the first edition, and

low their prey, here is no garbage for them You pettifoggers, garblers, and masters of chicanery, speak not to me, I beseech you, in the name of, and for the reverence you bear

though they were all of them unsound in body, pockified, scurvy, furnished with unquenchable thirst, and insatiable eating And wherefore? Because, indeed, they are not of good but of evil, and of that evil from which we daily pray to God to deliver us. And albeit we see them sometimes counterfeit devotion, yet never did old ape make pretty moppet. Hence, mastiffs, dogs in a doublet, get you behind, aloof, villains, out of my sunshine, curs, to the devil! Do you jog hither, wagging your tails, to pant at my wine, and bepiss my barrel? Look, here is the cudgel which Diogenes, in his last will ordained to be set by him after his death, for beating away, crushing the reins, and breaking the backs of these bustuary hobgoblins, and Cerberian hell hounds Pack you hence, there-

of Papimanie, if I snap you, Grr, Grrr, Grrrrr Avant, Avant! Will you not be gone? May you never shit till you be soundly lashed with stirrup leather, never piss but by the strappado, nor be otherwise warmed than by the bastinado



CHAPTER 1

How Pantagruel transported a Colony of Utopians into Dipsody

Pantagruel having wholly subdued the land of Dipsody, transported thereunto a colony of Utopians to the number of 9,876,543,210, men besides the women and little children, artificers of all trades, and professors of all sciences, to people, cultivate, and improve that country, which otherwise was ill inhabited, and in the greatest part thereof but a mere desert and wilderness and he did transport them not so much for the excessive multitude of men and women, which were in

Utopian women carried matrixes so ample, so gluttonous, so tenaciously retentive, and so architectonically cellulated, that at the end of every ninth month seven children at the least, what male what female were brought forth by every married woman, in imitation of the people of Israel in Egypt, if Anthony de Lyra be to be trusted Nor yet was this transplantation made so much for the fertility of the soil, the wholesomeness of the air, or commodity of the country of Dipsody, as to retain that rebellious people within the bounds of their duty and obedience, by this new transport of his ancient and most faithful subjects, who, from all time out of mind, never knew, acknowledged owned, or served any other sovereign lord but him, and who likewise, from the very instant of their birth,

should be dispersed or removed

(which by two former volumes of mine, if by the deceitfulness and falsehood of printers, they had not been jumbled, marred, and spoiled, you would have very well relished,) and draw unto them, of the growth of our

may lawfully call, if you please, Diogenical, and shall have me, seeing I cannot be their fellow soldier, for their faithful butler, re-

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I remember nevertheless to have read, that Ptolemy, the son of Lagus, one day amongst the many spoils and booties, which by his victories he had acquired, presenting to the Egyptians, in the open view of the people, a Bactrian camel all black, and a party-coloured slave, in such sort, as that the one half of his body was black, and the other white, not in partition of breadth by the diaphragm, as was that woman consecrated to the Indian Venus, whom the Tyanean philosopher did see between the River Hydaspes and Mount Caucasus but in a perpendicular dimension of altitude, which were things never before that seen in Egypt He expected by the show of these novelties to win the love of the people But what happened thereupon? At the production of the camel they were all affrighted and offended at the sight of the party-coloured man,—some scoffed at him as a detestable monster brought forth by the error of nature,—in a word, of the hope which he had to please these Egyptians, and by such means to increase the affection which they naturally bore him, he was altogether frustrated and disappointed, understanding fully by their deportments, that they took more pleasure

time he had both the slave and the camel in such dislike, that very shortly thereafter, either through negligence, or for want of ordinary sustenance, they both tipt over the perch

This example putteth me in a suspense between hope and fear, misdoubting that, for the contentment which I aim at, I will but reap what shall be most distasteful to me my cake will be dough, and for my Venus I shall have but some deformed puppy, instead of serving them, I shall but vex them, and offend them whom I propose to exhilarate, resembling, in this dubious adventure, Euclion's cock, so renowned by Plautus in his *Pot*, and by Ausonius in his *Griphon*, and by divers others, which cock, for having by his scraping discovered a treasure, had his hide well cur

I perceive in them all, one and the same specifical form, and the like individual properties, which our ancestors called Pantagruelism, by virtue whereof they will bear with any thing that floweth from a good, free, and loyal heart I have seen them ordinarily take good will in part of payment, and remain satisfied therewith, when one was not able to do better Having dispatched this point, I return to my barrel

Up, my lads, to this wine, spare it not! Drink boys, and trowl it off at full bowls! If you do not think it good, let it alone I am not like those officious and importunate sots, who by force, outrage, and violence, con

but if they have a mind to it, and that the wine prove agreeable to the tastes of their worshipful worships, let them drink, frankly, freely, and boldly, without paying any thing and welcome This is my decree, my statute, and ordinance And let none fear there shall be any want of wine, as at the marriage of Cana in Galilee, for how much soever you shall draw forth at the faucet, so much shall I tun in at the bung Thus shall the barrel remain inexhaustible, it hath a lively spring and perpetual current Such was the bever-

to Such was the branch of gold consecrated to the subterranean goddess, which Virgil treats of so sublimely It is a true cornucopia of merriment and raillery If at any time it seem to you to be emptied to the very lees, yet shall it not for all that be drawn wholly

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low their prey, here is no garbage for them You pettifoggers, garblers, and masters of chicanery, speak not to me, I beseech you, in the name of, and for the reverence you bear

wherefore? Because, indeed, they are not of good but of evil, and of that evil from which we daily pray to God to deliver us And albeit we see them sometimes counterfeit devo-

shine, curs, to the devil! Do you jog hither, wagging your tails, to pant at my wine, and bepiss my barrel? Look, here is the cudgel which Diogenes, in his last will ordained to be set by him after his death, for beating away, crushing the reins, and breaking the backs of these bustuary hobgoblins, and Cerberian hell hounds Pack you hence, therefore, you hypocrites, to your sheep, dogs, get you gone, you dissemblers, to the devil! Hay! What! are you there yet? I renounce my part of Papimanie, if I snap you, Grr, Grrr, Grrrrr Avant, Avant! Will you not be gone? May you never shit till you be soundly lashed with stirrup leather never piss but by the strappado, nor be otherwise warmed than by the bastinado



CHAPTER I

How Pantagruel transported a Colony of Utopians into Dipsody

sciences, to people, cultivate, and improve that country, which otherwise was ill inhabited, and in the greatest part thereof but a mere desert and wilderness, and he did transport them not so much for the excessive multitude of men and women, which were in Utopia multiplied for number, like grasshoppers upon the face of the land You understand well enough, nor is it needful, further, to explain it to you, that the Utopian men had so rank and fruitful genitories, and that the Utopian women carried matrixes so ample, so gluttonous, so tenaciously retentive, and so architectonically cellulated, that at the end of every ninth month seven children at the least, what male what female, were brought forth by every married woman, in imitation of the people of Israel in Egypt, if Anthony de Lyra be to be trusted. Nor yet was this transplantation made so much for the fertility of the soil, the wholesomeness of the air, or commodity of the country of Dipsody, as to retain that rebellious people within the bounds of their duty and obedience, by this new transport of his ancient and most faithful subjects, who, from all time out of mind, never knew, acknowledged, owned, or served any other sovereign lord but him and who likewise, from the very instant of their birth, as soon as they were entered into this world, had, with the milk of their mothers and nurses, sucked in the sweetness humanity, and mildness of his government, to which they were all of them so nourished and habituated, that there was nothing surer, than that they would sooner abandon their lives than swerve from this singular and primitive obedience naturally due to their prince, whithersoever they

be such, but also would keep and maintain in this same fealty, and obsequious observance, all the nations lately annexed to his empire, which so truly came to pass, that therein he

was not disappointed of his intent For if the Utopians were, before their transplantation thither, dutiful and faithful subjects, the Dipsodes, after some few days conversing with them, were every whit as, if not more, loyal than they, and that by virtue of I know not what natural fervency incident to all human creatures at the beginning of any labour wherein they take delight solemnly attesting the heavens, and supreme intelligences, of their being only sorry, that no sooner unto their knowledge had arrived the great renown of the good Pantagruel

Remark therefore here, honest drinkers, that the manner of preserving and retaining countries newly conquered in obedience, is not, as hath been the erroneous opinion of some tyrannical spirits to their own detriment and dishonour, to pillage, plunder, force, spoil, trouble, oppress vex, disquiet, ruin, and destroy the people, ruling, governing, and keeping them in awe with rods of iron, and, in a word, eating and devouring them, after the fashion that Homer calls an unjust and wicked king Δημόβορον, that is to say, a devourer of his people

I will not bring you to this purpose the testimony of ancient writers It shall suffice to put you in mind of what your fathers have seen thereof, and yourselves too, if you be not very babes New born they must be given suck to, rocked in a cradle, and dandled Trees newly planted must be supported, under propped, strengthened, and defended

covery, must be forborn, spared, and cherished, in such sort that they may harbour in their own breasts this opinion, that there is not in the world a king or prince, who does not desire fewer enemies, and more friends Thus Osiris, the great king of the Egyptians, conquered almost the whole earth, not so

laws, and using them with all possible affability, courtesy, gentleness, and liberality Therefore was he by all men deservedly entitled, The Great King Euergetes, that is to say, Benefactor, which style he obtained by virtue of the command of Jupiter to one Pamyla

And in effect, Hesiod, in his *Hierarchy*, placed the good demons, (call them angels if you will, or Genii,) as intercessors, and mediators betwixt the gods and men, they being of

ing us good, and still protecting us from evil, he saith, that they exercise the offices of

universe, Alexander the Macedonian After

laws, convenient for and suitable to the soil climate, and disposition of the country, sup

Athenians, when by the prowess, valour, and industry of Thrasybulus the tyrants were exterminated, afterwards at Rome by Cicero set forth and renewed under the emperor Aurelian These are the philtres, allurements, iynges, inveiglements, baits, and enticements of love, by the means whereof that may be peaceably retained, which was painfully acquired Nor can a conqueror reign more happily, whether he be a monarch, emperor, king, prince, or philosopher, than by making his justice to second his valour His valour

—— Victorque volentes
Per populos dat jura[a]

Therefore is it that Homer in his *Iliads* calleth a good prince and great king Κοσμήτορα λαῶν, that is, The ornament of the people

Such was the consideration of Numa Pompilius, the second king of the Romans, a just politician and wise philosopher, when he ordained that to the god Terminus, on the day of his festival called Terminales, nothing should be sacrificed that had died, teaching

what he hath gained, but also be loaded with this scandal and reproach, that he is an unjust and wicked purchaser, and his acquests perish with him, *Juxta illud, male parta, male dilabuntur*[4] And although during his whole lifetime he should have peaceable possession thereof, yet, if what hath been so acquired moulder away in the hands of his heirs, the same opprobry, scandal and imputation will be charged upon the defunct, and his memory remain accursed for his unjust and unwarrantable conquest, *Juxta illud, de male quæsitis vix guadet tertius hæres*[5]

Remark, likewise, gentlemen, you gouty feoffees, in this main point worthy of your observation, how by these means Pantagruel of one angel made two, which was a contingency opposite to the council of Charlemaine, who made two devils of one, when he transplanted the Saxons into Flanders, and the Flemings into Saxony For, not being able to keep in such subjection the Saxons, whose dominion he had joined to the empire, but that ever and anon they would break forth into open rebellion, if he should casually be drawn into Spain, or other remote kingdoms, he caused them to be brought unto his own country of Flanders, the inhabitants whereof did naturally obey him, and transported the Hainaults and Flemings, his ancient loving subjects, into Saxony, not mistrusting their

conditions of the Saxons

CHAPTER 2

How Panurge was made Laird of Salmygondin in Dipsodie, and did waste his Revenue before it came in

WHILST Pantagruel was giving order for the

one year with another, to the value of 2 435,-768, or 2,435,769 French crowns of Berry

Sometimes it did amount to 1,234,554 321 seraphs when it was a good year, and that locusts and periwinkles were in request, but that was not every year

Now his worship, the new laird, husbanded this his estate so providently well and prudently, that in less than fourteen days he wasted and dilapidated all the certain and uncertain revenue of his lairdship for three whole years Yet did not he properly dilapidate it, as you might say, in founding of mon-

Pantagruel, being advertised of this his lavishness, was in good sooth no way offend-

disorder our affections, trouble or perplex our senses or spirits

He only drew Panurge aside, and then

cile of your celestial brain May the calmness and tranquillity thereof be never incommod-

cund, and glad, I cannot be but rich enough Everybody cries up thrift thrift, and good husbandry But many speak of Robin Hood that never shot in his bow, and talk of that

tisement and information, that what is imputed to me for a vice hath been done in imitation of the university and parliament of Paris, places in which is to be found the true

and doth not firmly believe it Yet they in one day eat up their bishop, or the revenue of the bishopric—is it not all one?—for a whole year, yea, sometimes for two This is done on the day he makes his entry, and is installed Nor is there any place for an excuse, for he cannot avoid it unless he would be hooted at and stoned for his parsimony

It hath been also esteemed an act flowing from the habit of the four cardinal virtues Of prudence in borrowing money before hand, for none knows what may fall out Who is able to tell if the world shall last yet three years? But although it should continue longer, is there any man so foolish as to have the confidence to promise himself three years?

What fool so confident to say,
That he shall live one other day?

Of commutative justice, in buying dear, I say upon trust, and selling goods cheap, that is, for ready money What says Cato in his Book of *Husbandry* to this purpose? The father of a family, says he, must be a perpetual seller, by which means it is impossible but that at last he shall become rich, if he have of vendible ware enough still ready for sale

Of distributive justice it doth partake, in giving entertainment to good,—remark,—good—and gentle fellows, whom fortune had shipwrecked, like Ulysses, upon the rock of a hungry stomach with provision of suste-

vigorous, lively, frolic, brisk, stirring, and bouncing Which wanton lasses willingly and heartily devote themselves to the pleasure of honest men, and are in so far both Platonic and Ciceronian, that they do acknowledge their being born into this world not to be for themselves alone, but that in their proper persons their country may claim one share and their friends another.

furnish dens, caves, and shelter to wolves,

skulking places for cut throat assassinators, secret obscure shops for coiners of false money, and safe retreats for heretics, laying woods even and level with the plain cham

ereignty, I might the better reserve some what in store, for the relief of the lame, blind, cripple, maimed, needy, poor, and wanting wretches

In taking this course I save the expense of the weed grubbers, who gain money,—of the reapers in harvest time, who drink lustily, and without water,—of gleaners, who will ex pect their cakes and bannocks,—of threshers,

usually made by weasels and other vermin

Of corn in the blade you may make good green sauce, of a light concoction and easy digestion, which recreates the brain, and ex hilarates the animal spirits, rejoiceth the sight, openeth the appetite, delighteth the taste, comforteth the heart, tickleth the tongue, cheereth the countenance, striking a fresh and lively colour, strengthening the

muscles, tempers the blood, disburdens the midriff, refresheth the liver, disobstructs the spleen, easeth the kidneys, suppleth the reins, quickens the joints of the back, cleanseth the urine-conduits, dilates the spermatic vessels, shortens the cremasters, purgeth the bladder, puffeth up the genitories correcteth the prepuce, hardens the nut and rectifies the member It will make you have a current belly to trot, fart, dung, piss, sneeze, cough, spit, belch, spew, yawn, snuff, blow, breathe, snort, sweat and set taut your Robin, with a

whose conceit that heresy hath entered Nero maintained it, and above all mortals admired

But, instead of observing the sumptuous supper-curbing laws of the Romans,—to wit, the Orchia, the Fannia, the Didia, the Licinia, the Cornelia, the Lepidiana, the Antia, and of the Corinthians,—by the which they were inhibited, under pain of great punishment, not to spend more in one year than their annual revenue did amount to, you have offered up the oblation of Protervia, which was with the Romans such a sacrifice as the paschal lamb was amongst the Jews wherein all that was eatable was to be eaten, and the remainder to be thrown into the fire, without reserving any thing for the next day I may very justly say of you, as Cato did of Albidius who after that he had by a most extravagant expense wasted all the means and possessions he had to one only house, he fairly set it on fire, that he might the better say, *Consummatum est* Even just as since his time St Thomas Aquinas did, when he had eaten up the whole lamprey, although there was no necessity in it

CHAPTER 3

How Panurge praiseth the Debtors and Borrowers

to become your own heir The Lord for-

bid that I should be out of debt, as if, indeed, I could not be trusted Who leaves not some leaven over night, will hardly have paste the next morning

Be still indebted to somebody or other, that there may be somebody always to pray

always speak good of you in every company, ever and anon purchase new creditors unto you, to the end, that through their means you may make a shift by borrowing from Peter to pay Paul, and with other folk's earth fill up his ditch When of old in the regions of the Gauls, by the institution of the Druids, the servants, slaves, and bondsmen were burned quick at the funerals and obsequies of their lords and masters, had not they fear enough think you, that their lords and masters should die? For, perforce, they were to die with them for company Did not they incessantly send up their supplications to their great god Mercury, as likewise unto Dis the Father of Wealth, to lengthen out

cerned for the sleeve than the arm, and love silver better than their own lives As it evidently appeareth by the usurers of Landerousse who not long since hanged themselves, because the price of corn and wines was fall-

only respect and consideration of being a debtor, esteem myself worshipful, reverend,

did I out of nothing become such a maker and creator that I have created,—what?—a gay number of fair and jolly creditors Nay, creditors, I will maintain it, even to the very fire itself exclusively, are fair and goodly creatures Who lendeth nothing is an ugly and wicked creature, and an accursed imp of the infernal Old Nick And there is made—what? Debts A thing most precious and dainty, of great use and antiquity Debts, I say, surmounting the number of syllables which may result from the combinations of all the consonants, with each of the vowels hereto fore projected, reckoned and calculated by the noble Xenocrates To judge of the perfection of debtors by the numerosity of their creditors is the readiest way for entering into the mysteries of practical arithmetic

You can hardly imagine how glad I am,

more favourably upon, and give a cheerfuller countenance to one than to another, the fellow thereupon buildeth a conceit that he shall be the first dispatched, and the foremost in the date of payment, and he valueth my smiles at the rate of ready money It seemeth unto me, that I then act and personate the

claw backs, my smoothers, my parasites, my saluters, my givers of good morrows and perpetual orators, which makes me verily think, that the supremest height of heroic virtue, described by Hesiod consisteth in being a debtor, wherein I held the first degree in my commencement Which dignity, though all human creatures seem to aim at, and aspire thereto, few, nevertheless, because of the dif*ficulties in the way, and incumbrances of hard* passages, are able to reach it, as is easily perceivable by the ardent desire and vehement longing harboured in the breast of every one, to be still creating more debts, and new creditors

Yet doth it not lie in the power of every one to be a debtor To acquire creditors is not at

life time held debt to be as an union or conjunction of the heavens with the earth, and the whole cement whereby the race of man-

when I repute it to be the great soul of the universe, which, according to the opinion of the Academics, vivifyeth all manner of things In confirmation whereof, that you may the better believe it to be so, represent

please, and lay hold on the thirtieth of those which the philosopher Metrodorus did enumerate, wherein it is to be supposed there is no debtor or creditor, that is to say, a world without debts

There amongst the planets will be no regular course, all will be in disorder Jupiter, reckoning himself to be nothing indebted unto Saturn, will go near to detrude him out of his sphere, and with the Homeric chain will be like to hang up the Intelligencies, Gods, Heavens, Demons, Heroes, Devils, Earth, and Sea, together with the other elements Saturn no doubt combining with Mars will reduce that so disturbed world into a chaos of confusion

Mercury then would be no more subjected to the other planets, he would scorn to be any longer their Camillus, as he was of old termed in the Hetrurian tongue For it is to be imagined that he is no way a debtor to them

Venus will be no more venerable, because she shall have lent nothing The moon will remain bloody and obscure For to what end should the sun impart unto her any of his light? He owed her nothing Nor yet will the *sun shine upon the earth, nor the stars send*

proved, Cicero maintained, they were cherished and alimented There would likewise be in such a world no manner of symbolization, alteration, nor transmutation amongst the elements, for the one will not esteem it

air, of air will be made no fire, and fire will

afford no heat unto the earth, the earth will produce nothing but monsters, Titans, giants, no rain will descend upon it, nor light shine thereon, no wind will blow there, nor will there be in it any summer or harvest Lucifer will break loose, and issuing forth of the depth of hell, accompanied with his furies, [illegible]

and wrangling more unruly and irregular than that of the rector of Paris, a devil of an [illegible]

hitherto had lent nothing, and would never thereafter have lent any thing In short, Faith, Hope, and Charity would be quite banished from such a world,—for men are born to relieve and assist one another, and in their stead should succeed and be introduced Defiance, Disdain, and Rancour, with the most execrable troop of all evils, all imprecations, and all miseries Whereupon you will think, and that not amiss, that Pandora had [illegible]

rapparees murderers, poisoners, assassinators, lewd, wicked, malevolent, pernicious haters, set against every body, like to Ismael Metabus, or Timon the Athenian, who for that cause was named Misanthropos, in such sort, that it would prove much more easy in nature to have fish entertained in the air, and bullocks fed in the bottom of the ocean than to support or tolerat [illegible]

you will find in him a terrible justling coyle and clutter The head will not lend the sight of his eyes to guide the feet and hands, the legs will refuse to bear up the body, the hands will leave off working any more for the rest of the members, the heart will be weary [illegible]

lows, the liver will desist from convoying any more blood through the veins for the good of the whole, the bladder will not be indebted to the kidneys, so that the urine thereby will be totally stopped The brains, in the interim, considering this unnatural course, will fall into a raving dotage, and withhold all feeling from the sinews, and motion from the muscles Briefly, in such a world without order and array, owing nothing, lending nothing [illegible]

but perish very quickly Were it Æsculapius [illegible]

CHAPTER 4

Panurge continues his Discourse in the praise of Borrowers and Lenders

On the contrary, be pleased to represent unto your fancy another world, wherein every one lendeth, and every one oweth, all are debtors, and all creditors O how great will that harmony be, which shall thereby result from the regular motions of the heavens! Methinks I hear it every whit as well as ever Plato did What sympathy will there be amongst the elements! O how delectable then unto nature will be her own works and productions! Whilst Ceres appeareth loaden with corn, Bacchus with wines Flora with flowers, Pomona with fruits and Juno fair in a clear air, wholesome and pleasant I lose myself in this high contemplation

Then will among the race of mankind peace, love benevolence, fidelity, tranquillity, rest, banquets, feastings joy, gladness, gold, silver, small money, chains, rings, with other ware, and chaffer of that nature, be found to trot from hand to hand No suits at law, no wars, no strife, debate, nor wrangling, none will be there an usurer, none will be there a pinch penny, a scrape good wretch, or churlish hard heated refuser Good God! Will not this be the golden age in the reign of Saturn? the true idea of the Olympic regions, wherein all other virtues ceasing, charity alone ruleth, governeth, domineereth,

and triumpheth! All will be fair and goodly people there, all just and virtuous

O happy world! O people of that world most happy! Yea, thrice and four times blessed is that people! I think in very deed

dinals, that so he might have the association of a sacred college, in the space of very few years you should be sure to see the sancts much thicker in the roll, more numerous, wonder-working and mirific, more services, more vows, more staves, and wax-candles than are all those in the nine bishoprics of Britany, St Yves only excepted Consider, sir, I pray you, how the noble Patelin, having a mind to deify, and extol even to the third heavens the father of William Josseaume, said no more but this, And he did lend his goods to those who were desirous of them

O the fine saying! Now let our microcosm be fancied conform to this model in all its members, lending borrowing, and owing, that is to say, according to its own nature For nature hath not to any other end created man, but to owe, borrow, and lend, no greater is the harmony amongst the heavenly spheres, than that which shall be found in its well ordered policy The intention of the founder of this microcosm is, to have a soul therein to be entertained, which is lodged there, as a guest with its host, that it may live there for awhile Life consisteth in blood blood is the seat of the soul, therefore the chiefest work of the microcosm is, to be making blood continually

At this forge are exercised all the members of the body, none is exempted from labour, each operates apart, and doth its proper office And such is their hierarchy, that perpetually the one borrows from the other, the one lends the other, and the one is the other's debtor The stuff and matter convenient, which nature giveth to be turned into blood, is bread and wine All kind of nourishing victuals is understood to be comprehended in those two, and from hence in the Gothish tongue is called *companage* To find out this

choly, which is transmitted thereto from the milt, giveth warning to shut in the food The tongue doth make the first essay, and tastes it, the teeth to chaw it, and the stomach doth receive, digest, and chilify it The mesaraic veins suck out of it what is good and fit, leaving behind the excrements, which are, through special conduits, for that purpose, voided by an expulsive faculty Thereafter it is carried to the liver, where it being changed again, it by the virtue of that new transmutation becomes blood What joy, conjecture

mutation Then is it that every member doth prepare itself, and strive anew to purify and to refine this treasure The kidneys, through the emulgent veins, draw that aquosity from thence, which you call urine, and there send it away through the ureters to be slipped downwards, where, in a lower receptacle and proper for it, to wit, the bladder, it is kept, and stayeth there until an opportunity to void it out in his due time The spleen draweth from the blood its terrestrial part, *viz* the grounds, lees, or thick substance settled in the bottom thereof, which you term melancholy The bottle of the gall subtracts from thence all the superfluous choler, whence it is

cherished and alimented by it Feet, hands, thighs, arms, eyes, ears, back, breasts, yea, all, and then it is, that who before were lenders, now become debtors The heart doth in its left side ventricle so thinnify the blood,

and winnow the other blood which runneth through the veins The lights never cease with its lappets and bellows to cool and refresh it, in acknowledgment of which good the heart, through the arterial vein, imparts unto it the choicest of its blood At last it is made so fine and subtle within the *rete mirabile*, that thereafter those animal spirits are framed and composed of it, by means whereof the imagination, discourse, judgment, reso-

lution, deliberation ratiocination, and mem-

ing is so good and charitable that no sooner is the above-specified alimentation finished but that it forthwith projecteth and hath al ready forecast, how it shall lend to those who are not as yet born, and by that loan endeavour, what it may, to eternize itself, and mul tiply in images like the pattern that is children To this end every member doth of the choicest and most precious of its nourish ment, pare and cut off a portion, then instantly dispatcheth it downwards to that place, where nature hath prepared for it very fit ves sels and receptacles, through which descend ing to the genitories by long ambages, circuits and flexuosities it receiveth a compe

other, and hence have we this word, the debt

set reward accompanied with pleasure joy, solace, mirth and merry glee

CHAPTER 5

How Pantagruel altogether abhorreth the Debtors and Borrowers

I UNDERSTAND you very well quoth Pantag

will even from hence to the next Whitsun tide if you please so to do yet in the end will you be astonished to find how you shall have gained no ground at all upon me nor per

mutual benevolence

You serve me here, I confess with fine *Graphides* and *Diatyposes* descriptions and figures, which truly please me very well But let me tell you, if you will represent unto your fancy an impudent blustering bully, and an importunate borrower, entering afresh and newly into a town already advertised of his manners, you shall find that at his ingress the citizens will be more hideously affrighted and amazed and in a greater terror and fear, dread and trembling than if the pest itself should step into it, in the very same garb and accoutrement wherein the Tyanean philosopher found it within the city of Ephesus And I am fully confirmed in the opinion, that the Persians erred not, when they said, that the second vice was to lie the first being that of owing money For in very truth debts and lying are ordinarily joined together I will nevertheless not from hence infer, that none must owe any thing, or lend any thing For who so rich can be, that sometimes may not owe? or who can be so poor, that sometimes may not lend?

Let the occasion, notwithstanding in that case, as Plato very wisely sayeth, and ordain eth in his *Laws*, be such, that none be per mitted to draw any water out of his neigh bour's well until first they by continual dig ging and delving into their own proper ground shall have hit upon a kind of potter's earth which is called Ceramite, and there had found no source or drop of water, for that sort of earth by reason of its substance, which is fat strong firm and close so retaineth its humidity that it doth not easily evaporate it by any outward excursion or evaporation

In good sooth, it is a great shame to choose rather to be still borrowing in all places from every one than to work and win Then only in my judgment should one lend, when the diligent toiling and industrious person is no longer able by his labour to make any purchase unto himself, or otherwise, when by mischance he hath suddenly fallen into an unexpected loss of his goods

Howsoever let us leave this discourse, and from henceforward do not hang upon credi tors nor tie yourself to them I make account for the time past to rid you freely of them

benefactor, that is to be done infinitely and sempiternally for the love which you bear me of your own accord and free grace without any merit of mine, goeth far beyond

reach of any price or value It transcends all

and proportion of your own noble and gra-

verily done me a great deal of good, and multiplied your favours on me more frequently than was fitting to one of my condition You have been more bountiful towards me than I have deserved, and your courtesies have by far surpassed the extent of my merits, I must needs confess it But it is not, as you suppose, in the proposed matter For there it is not where I itch, it is not there where it fretteth, hurts or vexeth me, for, henceforth being quit and out of debt, what countenance will I be able to keep? You may imagine that it will become me very ill for the first month, because I have never hitherto been brought up or accustomed to it I am very much afraid of it Furthermore, there shall not one hereafter, native of the country of Salmigondy but he shall level the shot towards my nose All the back-cracking fellows of the world, in discharging of their postern petarades, used commonly to say *Voilà pour les quittes,* that is, For the quit My life will be of very short continuance I do foresee it I recommend to you the making of my epitaph, for I perceive I will die confected in the very stench of farts If at any time to come, by way of restorative to such good women as shall happen to be troubled with the grievous pain of the wind-cholic, the ordinary medicaments prove nothing effectual, the mummy of all my befarted body will straight be as a present remedy appointed by the physicians, whereof they, taking any small modicum it will incontinently for their case afford them a rattle of bumshot, like a sal of muskets

Therefore would I beseech you to leave me some few centuries of debts, as King Louis the Eleventh, exempting from suits in law the Reverend Miles d'Illiers, Bishop of Chartres, was by the said bishop most earnestly solicited to leave him some few for the exercise of

over again

CHAPTER 6

Why new married Men were privileged from going to the Wars

But, in the interim, asked Panurge, by what law was it constituted, ordained, and established, that such as should plant a new vineyard, those that should build a new house, and the new married men should be exempted and discharged from the duty of warfare for the first year? By the law, answered Pantagruel, of Moses Why, replied Panurge, the lately married? As for the vine planters, I am now too old to reflect on them, my condition, at this present, induceth me to remain satisfied with the care of vintage, finishing and turning the grapes into wine Nor are these pretty new builders of dead stones written or pricked down in my Book of Life It is all with live stones that I set up and erect the fabrics of my architecture, to wit, Men It

complete fruition of their pleasures in their mutual exercise of the act of love, in such sort, that in waiting more at leisure on the production of posterity, and propagating of their progeny they might the better increase their race, and make provision of new heirs That, if in the years thereafter, the men should, upon their undergoing of some military adventure, happen to be killed, their names and coats of arms might continue with their children in the same families And next, that, the wives thereby coming to know whether they were barren or fruitful, (for one year's trial, in regard to the maturity of age, wherein of old, they married, was held sufficient for the

their issue, and the sterile ones to such other mates, as, misregarding the storing of their own lineage, choose them only for their virtues, learning, genteel behaviour, domestic consolation management of the house, and matrimonial conveniences and comfort, and such like The preachers of Varennes, saith Panurge, detest and abhor the second marriages, as altogether foolish and dishonest

Foolish and dishonest? quoth Pantagruel A plague take such preachers! Yea, but quoth Panurge, the like mischief also befell the Friar Charmer, who in a full auditory

making a sermon at Pareilly, and therein

choose, and would much more willingly undertake, the unmaidening or depucelating of a hundred virgins, than the simple drudgery of one widow Truly I find your reason in that point right good, and strongly grounded

But what would you think, if the cause why this exemption or immunity was granted, had no other foundation, but that, during the whole space of the said first year, they so lustily bobbed it with their female consorts, as both reason and equity require they should do, that they had drained and evacuated their spermatic vessels, and were become thereby altogether feeble weak emasculat

baggage, than, in the company of valiant fighters and daring military combatants, appear where stern Bellona deals her blows and moves a bustling noise of thwacks and thumps? Nor is it to be thought that under the standards of Mars, they will so much as soon strike a fair stroke, because their most considerable knocks have been already jerked and whirrited within the curtains of his sweet heart Venus

In confirmation whereof amongst other

their uncles, that in the absence of their

again, and face about to renew the duelling shock and contact of an amorous dalliance albeit for the greater part they have neither uncle nor aunt to go to

Just so did the King Crackart after the battle of the Cornets, not cashier us (speaking properly,) I mean me and the quail piper but for our refreshment remanded us to our

Patenostres et oraisons
Sont pour ceux-la qui les retiennent
Ung fiffre allant en fenaisons
Est plus fort que deux qui en viennent

Not orisons nor patenotres
Shall ever disorder my brain
One cadet, to the field as he flutters,
Is worth two when they end the campaign

That which prompteth me to that opinion is, that the vine planters did seldom eat of the grapes or drink of the wine of their labour,

marked, in the second book of the *Difficulty of Breathing* Under favour, Sir, I have not asked this question without cause causing, and reason truly very ratiocinant Be not offended, I pray you

CHAPTER 7

How Panurge had a flea in his ear, and forbore to wear any longer his magnificent Codpiece

PANURGE, the day thereafter, caused pierce his right ear, after the Jewish fashion and thereto clasped a little gold ring of a ferny like kind of workmanship, in the beazil or collet whereof was set and inchased a flea, and, to the end you may be rid of all doubts, you are to know that the flea was black O what a brave thing it is, in every case and circumstance of a matter, to be thoroughly well informed! The sum of the expense hereof, being cast up, brought in and laid down upon his council board carpet, was found to amount to no more quarterly than the charge of the nuptials of a Hircanian tigress, even as you would say 609,000 maravedis At these vast costs and excessive disbursements, as soon as he perceived himself to be out of debt he fretted much and afterwards, as tyrant and lawyers use to do, he nourished and fed her with the sweat and blood of his subjects and clients

He then took four French ells of a coarse brown russet cloth, and therein apparelling himself, as with a long plain seemed and single stitched gown, left off the wearing of his breeches and tied a pair of spectacles to his cap In this equipage did he present himself before Pantagruel to whom this disguise appeared the more strange, that he did

as before, see that goodly, fair, and stately codpiece which was the sole anchor of hope, wherein he was wonted to rely, and the last refuge he had amidst all the waves and boisterous billows, which a stormy cloud in a cross fortune would raise up against him

fangled *Prosopopeia*? I have, answered Pan-

gladness of them But it is not the fashion of lovers to be accoutred in such dangling vestments, so as to have their shirts flagging down over their knees, without breeches, and with a long robe of a dark brown mingled hue, which is a colour never used in Talarian garments amongst any persons of honour, quality, or virtue If some heretical persons and schismatical sectaries have at any time formerly been so arrayed and clothed, (though many have imputed such a kind of dress to cozenage, cheat, imposture, and an affectation of tyranny upon credulous minds of the rude multitude,) I will nevertheless not blame them for it, nor in that point judge rashly or sinistrously of them Every one overflowingly aboundeth in his own sense and fancy, yea, in things of a foreign consideration altogether extrinsical and indifferent, which in and of themselves are neither com mendable nor bad, because they proceed not

of righteousness, and on the other side of wickedness, if its inclinations, straying beyond the bounds of equity, be corrupted and depraved by the malice and the suggestions of the devil It is only the novelty and new fangledness thereof which I dislike, together with the contempt of common custom, and the fashion which is in use

The colour, answered Panurge, is convenient, for it is conformable to that of my council board carpet,—therefore will I henceforth hold me with it, and more narrowly and circumspectly than ever hitherto I have done, look to my affairs and business Seeing I am once out of debt, you never yet saw man more unpleasing than I will be, if God help me not. Lo, here be my spectacles To see me

see this russet? Doubt not but there lurketh under it some hid property and occult virtue, known to very few in the world I did not take it on before this morning, and nevertheless

without the danger of cudgel blows, I may labour my female copes mate with the hard push of a bull horned devil O the provident and thrifty husband that I then will be! After my death, with all honour and respect due to my frugality, will they burn the sacred bulk of my body, of purpose to preserve the ashes thereof, in memory of the choicest pattern that ever was of a perfectly wary and complete house holder *Cops-body*, this is not the carpet whereon my treasurer shall be allowed to play false in his accounts with me, by setting down an X for a V, or an L for an S For in that case should I make a hail of fisty-cuffs to fly into his face Look upon me, Sir, both before and behind,—it is made after the manner of a toga, which was the ancient fashion of the Romans in time of peace I took the mode, shape, and form thereof in Trajan's Column at Rome, as also in the Triumphal Arch of Septimus Severus I am tired of the wars, weary of wearing buff-coats, cassocks, and hoquetons My shoulders are pitifully worn, and bruised with the carrying of harness Let armour cease, and the long robe bear sway! At least it must be so for the whole space of the succeeding year, if I be married, as yesterday, by the Mosaic law, you evidenced In what concerneth the breeches my great aunt Laurence did long ago tell me, that the breeches were only ordained for the use of the codpiece, and to no other end,

book, "*Of the Use and Employment of Members*," allegeth, that the head was made for the eyes For nature might have placed our heads in our knees or elbows, but having beforehand determined that the eyes should

signed office, fixed them in the head, as on the top of a long pole, in the most eminent part of

all the body no otherwise than we see the

take a little rest and breathing time from the toilsome labour of the military profession, that is to say, be married, I have desisted from wearing any more a codpiece, and, consequently, have laid aside my breeches For the codpiece is the principal and most especial piece of armour that a warrior doth carry, and therefore do I maintain even to the fire, (exclusively, understand you me,) that no Turks can properly be said to be armed men, in regard that codpieces are by their law forbidden to be worn

CHAPTER 8

Why the Codpiece is held to be the chief piece of armour amongst Warriors

WILL you maintain, quoth Pantagruel, that the codpiece is the chief piece of a military harness? It is a new kind of doctrine, very paradoxical for we say, at the spurs begins the arming of a man Sir, I maintain it, answered Panurge, and not wrongfully do I maintain it. Behold how nature,—having a fervent desire after its production of plants, trees, shrubs, herbs, sponges, and plant animals, to eternize, and continue them unto all succession of ages—in their several kinds or sorts, at least, although the individuals perish—unruinable, and in an everlasting being, —hath most curiously armed and fenced their buds, sprouts, shoots, and seeds, wherein the above mentioned perpetuity consisteth, by strengthening, covering, guarding, and fortifying them with an admirable industry, with husks, cases, scarfs and swads, hulls, cods, stones, films, cartels, shells, ears, rinds, barks, skins, ridges, and prickles, which serve them instead of strong, fair, and natural codpieces As is manifestly apparent in pease, beans, fasels, pomegranates, peaches, cottons, gourds, pumpions, melons, corn, lemons, almonds, walnuts, filberts, and chestnuts, as likewise in all plants, slips or sets whatsoever, wherein it is plainly and evidently seen, that the sperm and semence is more closely veiled, overshadowed, corroborated, and thoroughly harnessed than any other part, portion, or parcel of the whole

Nature, nevertheless, did not after that manner provide for the sempiternizing of the human race but, on the contrary, created man naked, tender, and frail, without either offensive or defensive arms, and that in the estate of innocence, in the first age of all,

fowls, fishes, reptiles, and insects. Yet afterwards it happening in the time of the iron age, under the reign of Jupiter, when, to the multiplication of mischievous actions, wickedness and malice began to take root and footing within the then perverted hearts of men, that the earth began to bring forth nettles, thistles, thorns, briars, and such other stubborn and rebellious vegetables to the nature of man Nor scarce was there any animal, which by a fatal disposition did not then revolt from him, and tacitly conspire, and covenant with one another, to serve him no longer, nor, in case of their ability to resist, to do him any manner of obedience, but rather, to the uttermost of their power, to annoy him with all the hurt and harm they could The man, then, that he

creatures, and knowing of a truth, that he could not be well accommodated, as he ought, without the servitude and subjection of several animals, bethought himself, that of necessity he must needs put on arms, and

arming, what part of the body it was, where, by her inspiration, he clipped on the first

was content, and sought no more This is certified by the testimony of the great Hebrew captain and philosopher Moses, who affirmeth that he fenced that member with a brave and gallant codpiece, most exquisitely framed, and by right curious devices of a notably pregnant invention, made up and composed of fig tree leaves, which, by reason

their solid stiffness, incisory notches, curled

the breeches, cannot abide (for being quite

I found at Nancy, on the first day of May—the more flauntingly to gallantise it afterwards—rubbing his ballocks spread out upon a table after the manner of a Spanish cloak Wherefore it is that none should henceforth say, who would not speak improperly, when any country bumpkin hieth to the wars, Have a care, my roister, of the wine-pot that is, the scull, but, Have a care, my roister, of the milk pot, that is the testicles By the whole rabble of the horned fiends of hell, the head being cut off, that single person only thereby dieth But, if the ballocks be marred, the whole race of human kind would forthwith perish, and be lost for ever

This was the motive which incited the goodly writer Galen *Lib* 1 *De Spermate*, to aver with boldness, That it were better that is to say, a less evil to have no heart at all, than to be quite destitute of genitories for in them is laid up, conserved and put in store, as in a secessive repository, and sacred warehouse, the semence and original source of the whole offspring of mankind Therefore would I be apt to believe, for less than a hundred francs, that those are the very same stones, by means whereof Deucalion and Pyrrha restored the human race, in peopling with men and women the world, which a little before that had

certain warlike expedition, whilst he was in trying upon his own person a new suit of armour, for of his old rusty harness he could

thereupon, in the profound musing of a contemplative spirit, very maturely considering that he had but small care of the staff of love,

and gabionate it with a big tilting helmet, which she had lying in her closet, to her otherways utterly unprofitable On this lady were penned these subsequent verses, which are extant in the third book of the Shitbrena of Paultry Wenches

Is that exposed, you know I love the best?
Was she to blame for an ill manag'd fear,—
Or rather pious conscionable care?
Wise Lady, she! In hurly-burly fight,
Can any tell where random blows may light?

now see me

CHAPTER 9

How Panurge asketh counsel of Pantagruel whether he should marry, yea, or nay

To this Pantagruel replying nothing, Panurge prosecuted the discourse he had already broached, and therewithal fetching as from the bottom of his heart, a very deep sigh, said, My lord and master, you have heard the de-

of a long time you have borne me, to give me your best advice therein Then, answered Pantagruel, seeing you have so decreed and taken deliberation thereon, and that the matter is fully determined, what need is there of any further talk thereof, but forthwith to put into *execution what you have resolved?* Yea, but, quoth Panurge, I would be loth to act anything therein without your counsel had thereto It is my judgment also, quoth Pantagruel, and I advise you to it Nevertheless, quoth Panurge, if I understood aright, that it were much better for me to remain a bachelor as I am, than to run headlong upon new hairbrained undertakings of conjugal adventure I would rather choose not to marry Quoth Pantagruel—Then do not marry Yea, but quoth Panurge, would you have me so solitarily drag out the whole course of my *life*,

without the comfort of a matrimonial consort? You know it is written *Væ soli!*[9] and a single person is never seen to reap the joy and

Then
gruel
make
you,
how this hath been a very plentiful year in the production of that kind of cattle, I would fly off the hinges, and grow impatient beyond all measure and mean I love cuckolds with all my heart, for they seem unto me to be of a right honest conversation, and I *truly*, do very willingly frequent their company but

one of their
sore
quoth
Pantagruel, for without all controversy this sentence of Seneca is infallibly true, What

says, Panurge, by the wrath of a little devil, his meaning is, either in this world, or in the other which is to come Yet seeing I can no more do without a wife, than a blind man without his staff,—for the funnel must be in agitation, without which manner of occupation I cannot live,—were it not a great deal
myself
om-
tales
loed,
not
by
en-
joyment yet of an honest woman Marry then, in God's name, quoth Pantagruel *But* if,
the will of God, and
nar-
ne, I
hird
parts of the patience of Job, not stark mad by it, and quite distracted with
For it hath been told
men have
herefore
for good

mangle, jig, and slash her coats, e cross billet fashion, that the greatest devil of hell should wait at the gate for the reception of her damned soul I could make a shift for this year to wave such molestation and disquiet, and be content to lay aside that trou-

married, mark what I say, free from all debt, in an ill hour! for, where I deeply on the score my creditors would be but too careful

Where there is no woman, I mean,
er of a family, and wife in the union of a lawful wedlock, the crazy and diseased are in danger of being ill used, and of having much brabbling and *strife about* them as by clear
in the
shops,
there,
Marry

t

impatient
faint-fits of a pining languishment, should abandon and *prostitute* herself to the em
man and not only then not
need,
at my
grievous distress
dven-
ture, which is worse, embezzle my goods, and steal from me, as I have seen it oftentimes befall unto the lot of many other men, it were enough to undo me utterly, to fill brimful the cup of my misfortune, and make me play the mad pate reeks of Bedlam Do not marry then, quoth Pantagruel Yea, but, said Panurge, I shall never by any other means come to have lawful sons and daughters, in whom I may harbour some hope of perpetuating my name and arms, and to whom also I may
pur-
need
r of

ure were never so just, I am afraid, instead of

name of God quoth Pantagruel, and thus have I given you my advice

CHAPTER 10

How Pantagruel representeth unto Panurge

YOUR counsel, quoth Panurge under your correction and favour, seemeth unto me not unlike to the song of Gammer Yea by nay It is full of sarcasms, mockeries bitter taunts, nipping bobs, derisive quips biting jerks, and contradictory iterations, the one part destroy ing the other I know not, added Panurge, which of all your answers to lay hold on Good reason why, quoth Pantagruel, for your

mind to? The chief and main point of the

that those very basest of devils, which tempt the hermits that inhabit the Deserts of Thebais and Montserrat, are not more miserable than they It is therefore expedient, seeing you are resolved for once to make a trial of the state of marriage, that, with shut eyes, bowing your head, and kissing the ground, you put the business to a venture, and give it a fair hazard, in recommending the success of the residue to the disposure of Almighty God. It lieth not in my power to give you any other manner of assurance, or otherwise to certify you of what shall ensue on this your undertaking Nevertheless, if it please you,

ber agreed upon between ourselves, explore the future hap of your intended marriage For frequently, by a Homeric lottery, have many hit upon their destinies, as is testified in the person of Socrates, who, whilst he was in prison hearing the recitation of this verse of Homer said of Achilles in the Ninth of the *Iliads*,

Ἤματί κε τριτάτῳ Φθίην ἐρίβωλον ἱκοίμην,
We, the third day, to fertile Phthia came,

thereby foresaw that on the third subsequent day he was to die Of the truth whereof he assured Æschines, as Plato, *in Critone*, Cicero

Macrinus, to whom being desirous to know if he should be the Roman Emperor, befell by chance of lot, this sentence in the Eighth of the *Iliads*,

Ω γέρον, ἦ μάλα δή σε νέοι τείρουσι μαχηταί,
Σὴ δὲ βίη λέλυται, χαλεπὸν δέ σε γῆρας ὀπάζει,
Dotard new warriors urge thee to be gone,
Thy life decays, and old age weighs thee
down

In fact he, being then somewhat ancient, had hardly enjoyed the sovereignty of the empire for the space of fourteen months, when by Heliogabulus, then both young and strong he was dispossessed thereof, thrust out of all, and killed Brutus doth also bear witness of another experiment of this nature, who, willing through this exploratory way by lot, to learn what the event and issue should be of the Pharsalian battle, wherein he perished, he casually encountered on this verse, said of Patroclus in the Sixteenth of the *Iliads*,

Ἀλλά με μοῖρ' ὀλοὴ καὶ Λητοῦς ἔκτανεν υἱός,
Fate, and Latona's son have shot me dead

and known by casting of Virgilian lots, yea, in matters of no less importance than the obtain-

Tu regere imperio populos, Romane, memento
Know, Roman, that thy business is to reign

He within very few years thereafter was effectually and in good earnest created and installed Roman emperor A semblable story thereto is related of Adrian who, being hugely perplexed within himself out of a longing humour to know in what account he was with the emperor Trajan, and how large the measure of that affection was which he did bear unto him, had recourse, after the manner above specified to the Maronian lottery, which by hap hazard tendered him these lines out of the Sixth of the *Æneids*

Quis procul ille autem ramis insignis olivæ,
Sacra ferens? Nosco crines, incanaque menta
Regis Romani,

But who is he, conspicuous from afar,
With olive boughs, that doth his offerings bear?
By the white hair and beard I know him plain
The Roman king

Shortly thereafter was he adopted by Trajan and succeeded to him in the empire Moreover to the lot of the praiseworthy emperor Claudius befell this line of Virgil, written in the First of his *Æneids*,

Tertia dum Latio regnantem viderit æstas,
Whilst the third summer saw him reign a king
In Latium

And in effect he did not reign above two years To the said Claudian also, inquiring concerning his brother Quintilius whom he proposed as a colleague with himself in the empire, happened the response following, in the Sixth of the *Æneids*,

And so it fell out, for he was killed on the seventeenth day after he had attained unto the management of the imperial charge The very same lot also, with the like misluck, did betide the emperor Gordian the younger To Claudius Albinus, being very solicitous to understand somewhat of his future adventures, did occur this saying, which is written in the Sixth of the *Æneids*,

Hic rem Romanam, magno turbante tumultu,
Sistet, eques sternet Pænos, Gallumque rebellem

The Romans boiling with tumultuous rage,
This warrior shall the dangerous storm assuage,
With victories he the Carthaginian mauls,
And with strong hand shall crush the rebel Gauls

Likewise when the emperor D Claudius, Aurelian's predecessor, did with great eagerness research after the fate to come of his posterity his hap was to alight on this verse in the First of the *Æneids*,

Hic ego nec metas rerum, nec tempora pono
No bounds are to be set, no limits here

upon this verse in the Third of the *Æneids*,

Heu! fuge crudeles terras, fuge littus avarum!
Ah flee the bloody land, the wicked shore!

Which counsel he obeying safe and sound, forthwith avoided all their ambuscades
Were it not to shun prolixity, I could enumerate a thousand suchlike adventures, which conformable to the dictate and verdict of the verse, have by that manner of lotcasting encounter befallen to the curious researchers of them Do not you nevertheless imagine, lest you should be deluded, that I would upon this kind of fortune flinging proof, infer an uncontrollable, and not to be gainsaid infallibility of truth

CHAPTER 11

How Pantagruel sheweth the trial of one's fortune by the throwing of dice to be unlawful

It would be sooner done, quoth Panurge, and more expeditely, if we should try the matter at the chance of three fair dice Quoth Pantagruel, That sort of lottery is deceitful, abusive, illicitous, and exceeding scandalous Never trust in it The accursed book of the *Recreation of Dice* was a great while ago excogitated in Achaia near Bourre by that ancient enemy of mankind, the infernal calumniator, who, before the statue or massive image of the Bouraic Hercules did of old, and doth in several places of the world as yet, make many simple souls to err and fall into

gether suppressed, abolished, driven forth,

the oracle of Gerion These are the baited

Nevertheless, to satisfy your humour in

shall have pitched upon

um The devil would be sure to take me napping and very much at unawares, if he should find me without dice With this the three dice being taken out, produced, and thrown, they fell so pat upon the lower

number pleaseth me very well, I hope we

that fault, and so complete your reckoning of sixteen Is it so, quoth Panurge, that you understand the matter? And must my words be thus interpreted? Nay, believe me, never yet was any solecism committed by that valiant champion, who often hath for me in Belly dale stood sentry at the hypogastrian cranny Did you ever hitherto find me in the confraternity of the faulty? Never, I trow, never, nor ever shall, for ever and a day I do the feat like a goodly friar, or father confessor,

were brought in But before the book was laid open, Panurge said to Pantagruel, My heart, like the furch of a hart in a rut, doth beat within my breast Be pleased to feel and grope my pulse a little on this artery of my *left arm At its frequent rise and fall you* would say that they swinge and belabour me after the manner of a probationer, posed and put to a peremptory trial in the examination of his sufficiency for the discharge of the learned duty of a graduate in some eminent degree in the college of the Sorbonists

But would *you not hold it expedient,* before we proceed any further, that we should invocate *Hercules and the Tenetian goddess-*

CHAPTER 12

How Pantagruel doth explore by the Virgilian Lottery what fortune Panurge shall have in his marriage

Then at the opening of the book, in the sixteenth row of the lines of the disclosed page,

l Panurge encounter upon this following

ec Deus hunc mensa, Dea nec dignata cubili est
he god him from his table banished,
or would the goddess have him in her bed

This response, quoth Pantagruel, maketh ot very much for your benefit or advantage r it plainly signifies and denoteth, that your ife shall be a strumpet, and yourself by conience a cuckold The goddess, whom you hall not find propitious nor favourable unto , is Minerva, a most redoubtable and dreadful virgin, a powerful and fulminating ldess, an enemy to cuckolds, and effeminyoungsters, to cuckold makers and adulerers The god is Jupiter, a terrible and thuner striking god from heaven. And withal it to be remarked, that, conform to the docne of the ancient Hetrurians, the *manubes,* for so did they call the darting hurls, or slinging casts of the Vulcanian thunderbolts, did only appertain to her, and to Jupiter her father capital This was verified in the conflagration of the ships of Ajax Oileus, nor doth this fulminating power belong to any other of the Olympic gods Men, therefore, stand not in such fear of them Moreover I will tell you, and you may take it as extracted out of the profoundest mysteries of mythology, that, when the giants had enterprised the waging of a war against the power of the celestial orbs, the gods at first did laugh at those attempts, and scorned such despicable enemies, who were, in their conceit, not strong enough to cope in feats of warfare with their pages, but when they saw by the gigantine labour, the high hill Pelion set on lofty Ossa, and that the mount Olympus was made shake, in order to be erected on the top of both, then did they all stand aghast

Then was it that Jupiter held a parliament, or general convention, wherein it was unanimously resolved upon, and condescended to, by all the gods, that they should worthily and valiantly stand to their defence And because they had often seen battles lost by the cumbersome lets and disturbing incumbrances of women, confusedly huddled in amongst armies, it was at that time decreed and enacted, That they should expel and drive out of heaven into Egypt, and the confines of Nile, that whole crew of goddesses disguised in the shapes of weasels, polecats, bats, shrew mice ferrets, fulmarts, and other such-like odd transformations, only Minerva was reserved to participate with Jupiter in the horrific fulminating power, as being the goddess both of war and learning, of arts and arms, of counsel and dispatch, a goddess armed from her birth, a goddess dreaded in heaven, in the air, by sea and land By the belly of Saint Buff, quoth Panurge, should I be Vulcan, whom the poet blazons? Nay, I am neither a cripple, coiner of false money, nor smith as he was My wife possibly will be as comely and handsome as ever was his Venus, but not a whore like her nor I a cuckold like him The crook-legged slovenly slave made himself to be declared a cuckold by a definite sentence and judgment, in the open view of all the gods For this cause ought you to interpret the afore-mentioned verse quite contrary to what you have said This lot importeth, that my wife will be honest, virtuous, chaste, loyal, and faithful, not armed, surly, wayward, cross, giddy, humorous, heady, hairbrained, or extracted out of brains, as was the goddess Pallas, nor shall this fair jolly Jupiter be my co-rival He shall never dip his bread in my broth, though we should sit together at one table

Consider his exploits and gallant actions He was the most manifest ruffian, wencher, whoremonger, and most infamous cuckoldmaker that ever breathed. He did always lecher it like a boar and no wonder, for he was fostered by a sow in the Isle of Candia, if Agathocles the Babylonian be not a liar, and more rammishly lascivious than a buck, whence it is, that he is said by others to have been suckled and fed with milk of the Amalthæan goat By the virtue of Acheron, he justled, bulled, and lastauriated in one day the third part of the world beasts and people, floods and mountains that was Europa For this grand subagitatory achievement, the Ammonians caused draw, delineate, and paint him in the figure and shape of a ram ramming, and horned ram But I know well enough how to shield and preserve myself from that horned champion He will not, trust me, have to deal in my person with a sottish, dunsical Amphitryon, nor with a silly witless Argus, for all his hundred spectacles, nor yet with the cowardly meacock Acrisius,—the simple goosecap Lycus of Thebes, the doating blockhead Agenor, the phlegmatic pea goose Asopus rough footed Lycaon, the luskish misshapen Corytus of Tuscany, nor with the

large-backed and strong-reined Atlas Let him alter, change, transform, and metamorphose himself into a hundred various shapes and figures, into a swan, a bull, a satyr, a shower of gold, or into a cuckoo, as he did when he unmaidened his sister Juno, into an eagle, ram or dove, as when he was enamoured of the virgin Phthia, who then dwelt in the Ægean territory, into fire, a serpent, yea, even into a flea, into epicurean and democratical atoms, or, more magistronostralistical ly, into those sly intentions of the mind, which in the schools are called second notions I'll—catch him in the nick, and take him napping And would you know what I would do unto him? Even that which to his father Cœlum, Saturn did,—Seneca foretold it of me, and Lactantius hath confirmed it—what the

breech, that there should not remain thereof so much as one——, so cleanly would I shave him and disable him for ever from being pope, for *Testiculos non habet* [10] Hold there, said Pantagruel, ho, soft, and fair my lad! Enough of that,—cast up, turn over the leaves, and try your fortune for the second time Then did he fall upon this ensuing verse

Membra quatit, gelidusque coït formidine sanguis
His joints and members quake, he becomes pale,
And sudden fear doth his cold blood congeal

Martin Wagstaff will perform that office, and

and devoured

You are very stout, says Pantagruel, and courageous, Hercules himself durst hardly

ning upon the lurch and trictrac Thereafter did he hit, at the third opening of the book, upon this verse

Fœmineo prædæ, et spoliorum ardebat amore
After the spoil and pillage, as in fire,
He burnt with a strong feminine desire.

This portendeth, quoth Pantagruel, that she will steal your goods and rob you Hence this, according to these three drawn lots, will

quoth Panurge, for it is certain that this verse presageth, that she will love me with a perfect liking Nor did the satire-writing poet lie in proof hereof, when he affirmed, That a woman, burning with extreme affection, takes sometimes pleasure to steal from her sweetheart And what I pray you? A glove, a

sions for their refreshment, spurs to, and incentives of, a more fervent amity than ever. As, for example, we do sometimes see cutlers with hammers maul their finest whetstones, therewith to sharpen their iron tools the better And therefore do I think, that these three lots make much for my advantage, which if not, I from their sentence totally appeal There is no appealing, quoth Pantagruel, from the decrees of fate or destiny, of lot or chance as is recorded by our ancient lawyers, witness Baldus, *Lib ult Cap de Leg* The reason hereof is, fortune doth not acknowledge a superior, to whom an appeal may be made from her, or any of her substitutes

de minor

CHAPTER 13

How Pantagruel adviseth Panurge to try the future good or bad luck of his marriage by dreams

course another way, and try a new sort of divination Of what kind? asked Panurge. Of a good ancient and authentic fashion, answered Pantagruel, it is by dreams For in dreaming such circumstances and conditions being thereto adhibited, as are clearly enough described by Hippocrates, in *Lib περὶ τῶν ἐνυπνίων*, by Plato, Plotin, Iamblicus, Synesius, Aristotle, Xenophon, Galen, Plutarch, Artemidorus, Daldianus, Herophilus, Q Calaber, Theocritus, Pliny, Athenæus, and others, the soul doth oftentimes foresee what is to come How true this is, you may conceive by a very vulgar and familiar example, as when you see that at such a time as suckling babes, well nourished, fed and fostered with good milk, sleep soundly and profoundly, the nurses in the interim get leave to sport themselves, and are licentiated to recreate their fancies at what range to them shall seem most fitting and expedient, their presence, sedulity, and attendance on the cradle being, during all that space, held unnecessary Even just so, when our body is at rest, that the concoction is every where accomplished, and that, till it awake, it lacks for nothing, our soul delighteth to disport itself, and is well pleased in that frolic to take a review of its native country, which is the heavens, where it receiveth a most notable participation of its first beginning, with an imbuement from its divine source, and in contemplation of that infinite and intellectual sphere, whereof the centre is every where, and the circumference in no place of the universal world, (to wit, God, according to the doctrine of Hermes Trismegistus,) to whom no new thing happeneth, whom nothing that is past escapeth, and unto whom all things are alike present, it remarketh not only what is *preterit*[11] and gone, in the inferior course and agitation of sublunary matters, but withal taketh notice what is to come, then bringing a relation of those future events unto the body by the outward senses and exterior organs, it is divulged abroad unto the hearing of others Whereupon the owner of that soul deserveth to be termed a vaticinator, or prophet Nevertheless, the truth is, that the soul is seldom able to report those things in such sincerity as it hath seen them, by reason of the imperfection and frailty of the corporeal senses, which obstruct the effectuating of that office, even as the moon doth not communicate unto this earth of ours that light which she receiveth from the sun with so much splendour, heat, vigour, purity, and liveliness as it was given her Hence it is requisite for the better reading, explaining, and unfolding of these somniatory vaticinations, and predictions, of that nature that a dexterous, learned, skilful, wise, industrious, expert, rational, and peremptory expounder or interpreter be pitched upon, such a one as by the Greeks is called *Onirocrit, or Oniropolist* For this cause Heraclitus was wont to say, that nothing is by dreams revealed to us, that nothing is by dreams concealed from us, and that only we thereby have a mystical signification and secret evidence of things to come, either for our own prosperous or unlucky fortune, or for the favourable or disastrous success of another The sacred Scriptures testify no less, and profane histories assure us of it, in both which are exposed to our view a thousand several kinds of strange adventures, which have befallen pat according to the nature of the dream, and that as well to the party dreamer, as to others The Atlantic people, and those that inhabit the island of Thasos, one of the Cyclades, are of this grand commodity deprived, for in their countries none yet ever dreamed Of this sort were Cleon of Daulia, Thrasymedes, and in our days the learned Frenchman Villanovanus, neither of all which knew what dreaming was

Fail not therefore to morrow, when the jolly and fair Aurora with her rosy fingers draweth aside the curtains of the night to drive away the sable shades of darkness, to bend your spirits wholly to the task of sleeping sound, and thereto apply yourself In the meanwhile you must denude your mind of every human passion or affection, such as [illegible] love and hatred, fear and hope, for as of [illegible] the great vaticinator, most famous and [illegible] nowned prophet Proteus, was not able [illegible] disguise or transformation into fire, [illegible] tiger, a dragon, and other such [illegible] shapes and visors, to presage any [illegible] was to come, till he was restored [illegible] first natural and kindly form, [illegible] man, for, at his reception of [illegible] tion, and faculty of prog[illegible] things that part in him wh[illegible] vine, (to wit, the Νοῦς, [illegible] calm, peaceable, untro[illegible] hushed, and not imbu[illegible] foreign, soul-disturbi[illegible] content, quoth Pan[illegible] must I this evening [illegible] or little? I do not [illegible]

if I sup not well, large, round, and amply my sleeping is not worth a forked turnip All the night long I then but doze and rave, and in my slumbering fits talk idle nonsense, my thoughts being in a dull brown study, and as deep in their dumps as is my belly hollow

Not to sup, answered Pantagruel, were best for you, considering the state of your complexion, and healthy constitution of your body A certain very ancient prophet, named Amphiaraus, wished such as had a mind by dreams to be imbued with any oracles, for four and twenty hours to taste no victuals, and to abstain from wine three days together

manner surfeited with drinking, is hardly able to conceive aright of spiritual things, yet am not I of the opinion of those, who after long and pertinacious fastings, think by such means to enter more profoundly into the speculation of celestial mysteries You may very well remember how my father Gargantua (whom here for honour sake I name) hath often told us that the writings of abstinent abstemious and long fasting hermits were every whit as saltless dry jejune, and insipid as were their bodies when they did compose them It is a most difficult thing for the spirits to be in a good plight serene and lively when there is nothing in the body but a kind of voidness and inanity seeing the philosophers with the physicians jointly affirm that the spirits which are styled animal,

ventricles and tunnels of the brain He gave us also the example of the philosopher, who, when he thought most seriously to have withdrawn himself unto a solitary privacy, far from the rustling clutterments of the tumultuous and confused world, the better to improve his theory, to contrive, comment and ratiocinate, was, notwithstanding his uttermost endeavours to free himself from all untoward noises, surrounded and environed

girning of boars, yelping of foxes, mewing of cats, cheeping of mice, squeaking of weasels, croaking of frogs, crowing of cocks, cackling of hens, calling of partridges, chanting of swans, c
ens, sin
ing of

pigs, gushing of hogs, curring of pigeons, grumbling of cushet doves, howling of panthers, curkling of quails, chirping of spar-

that he was much more troubled, than if he had been in the middle of the crowd at the fair of Fontenay or Niort Just so is it with those who are tormented with the grievous pangs of hunger The stomach begins to gnaw, and bark as it were, the eyes to look dim, and the veins, by greedily sucking some refection to themselves from the proper substance of all the members of a fleshy consistence, violently pull down and draw back that vagrant, roaming spirit, careless and neglecting of his nurse and natural host, which is the body, as when a hawk upon the fist, willing to take her flight by a soaring aloft in the open spacious air, is on a sudden drawn back by a leash tied to her feet

To this purpose also did he allege unto us the authority of Homer, the father of all philosophy, who said, that the Grecians did not put an end to their mournful mood for the

occasion

Mediocrity at all times is commendable,

nor in this case are you to abandon it. You may take a little supper, but thereat must you not eat of a hare, nor of any other flesh You are likewise to abstain from beans, from the preak, by some called the polyp, as also from coleworts, cabbage, and all other such like windy victuals, which may endanger the

before it, and exposed to have its image to the life expressed, if that the polished sleekedness thereof be darkened by gross breathings, dampish vapours, and foggy, thick, infectious exhalations,—even so the fancy cannot well receive the impression of the likeness of those things, which divination doth afford by dreams, if any way the body be annoyed or troubled with the fumish steam of meat, which it had taken in a while before, because, betwixt these two there still hath been a mutual sympathy and fellow-feeling of an

be trusted to, as by some peripatetic philosophers hath been related, for that, say they, men do more copiously in the season of har-

vert, under the leaves which are spread on the ground by reason that the leaves fall from the trees in the autumnal quarter For the natural fervour, which abounding in ripe, fresh, recent fruits, cometh by the quickness of its ebullition to be with ease evaporated into the animal parts of the dreaming person—the experiment is obvious in most—is a pretty while before it be expired, dissolved and evanished As for your drink, you are to have it of the fair, pure water of my fountain

The condition, quoth Panurge, is very hard Nevertheless, cost what price it will, or whatsoever come of it, I heartily condescend thereto, protesting, that I shall to morrow break my fast betimes, after my somniatory exercitations Furthermore, I recommend myself to Homer's two gates, to Morpheus, to Iselon, to Phantasus, and unto Phobetor If

were now in Laconia, in the temple of Juno, betwixt Œtile and Thalamis, she suddenly would disentangle my perplexity, resolve me of my doubts, and cheer me up with fair and jovial dreams in a deep sleep

Then did he thus say unto Pantagruel Sir, were it not expedient for my purpose to put a branch or two of curious laurel betwixt the quilt and bolster of my bed, under the pillow on which my head must lean? There is no

nites, Antiphon, Philochorus, Artemon, and Fulgentius Planciades I could say as much to you of the left shoulder of a crocodile, as also of a cameleon, without prejudice be it spoken to the credit which is due to the opinion of old Democritus, and likewise of the stone of the Bactrians, called Eumetrides, and of the Hammonian horn, for so by the Æthiopians is termed a certain precious stone, coloured like gold, and in the fashion, shape, form and proportion of a ram's horn, as the horn of Jupiter Hammon is reported to have been they over and above assuredly affirming, that the dreams of those who carry it about them are no less veritable and infallible, than the truth of the divine oracles Nor is this much unlike to what Homer and Virgil wrote of these two gates of sleep, to which you have been pleased to recommend the management of what you have in hand The one is of ivory, which letteth in confused, doubtful, and un-

of the visual rays and the reception of the species of such things as are visible The other is of horn, at which an entry is made to sure and certain dreams, even as through horn, by reason of the diaphanous splendour, and

dreams of all horned cuckolds, of which number Panurge, by the help of God, and his fr

ture wife, is without controversy to be one, are always true and infallible

CHAPTER 14

Panurge's dream, with the interpretation thereof

AT seven o'clock of the next following morning, Panurge did not fail to present himself before Pantagruel, in whose chamber were at that time Epistemon, Friar John of the Funnels, Ponocrates, Eudemon, Carpalim, and others, to whom, at the entry of Panurge, Pantagruel said, Lo, here cometh our dreamer That word, quoth Epistemon, in ancient times cost very much, and was dearly sold to the children of Jacob Then said Panurge, I

save only, that I in my vision had a pretty, fair, young, gallant, handsome woman, who no less lovingly and kindly treated and entertained me, hugged, cherished, cockered, dandled, and made much of me, as if I had been another neat dilli-darling minion, like Adonis

and now and then made jestingly, pretty lit-

bor, and she into a chough, or madge-howlet.

My sleeping there being interrupted, I awaked in a start, angry, displeased, perplexed, chafing, and very wroth There have you a large platter-full of dreams, make thereupon good cheer, and, if you please spare not to interpret them according to the understanding which you have in them Come, Carpalim, let us to breakfast. To my sense and meaning, quoth Pantagruel, if I have skill or knowledge in the art of divination by dreams, your wife will not really, and to the outward appearance of the world, plant, or set horns, and stick them fast in your forehead, after a visible manner, as satyrs use to wear and carry them, but she will be so far from preserving herself loyal in the discharge and observance of a conjugal duty, that, on the contrary she will violate her plighted faith, break her marriage oath, infringe all matrimonial ties, prostitute her body to the dalliance of other men, and so make you a cuckold This point is clearly and manifestly explained and expounded by Artemidorus, just as I have related it Nor will there be any metamorphosis, or transmutation made of you into a drum, or tabor, but you will surely be as soundly beaten as ever was tabor at a merry wedding Nor yet will

perceive your dreams to be in every jot conform and agreeable to the Virgilian lots. A cuckold you will be, beaten and robbed Then cried out Father John with a loud voice, He tells the truth, upon my conscience, thou wilt be a cuckold, an honest one, I warrant thee O the brave horns that will be borne by thee! Ha, ha, ha! Our good Master de Cornibus God save thee and shield thee! Wilt thou be pleased to preach but two words of a sermon to us, I will go through the parish-church to gather up alms for the poor

You are, quoth Panurge, very far mistaken in your interpretation, for the matter is quite contrary to the sense thereof. My dream presageth, that I shall by marriage be stored with plenty of all manner of goods,—the hornifying of me showing, that I will possess a cornucopia, that Amalthæan horn, which is called the horn of abundance, whereof the fruition did still portend the wealth of the enjoyer You possibly will say, that they are rather like to be satyr's horns, for you of these did make some mention *Amen, amen, fiat, fiatur, ad differentiam papæ* [12] Thus shall I

that purpose, but such a thing as nevertheless is granted but to few Hence doth it follow by a consequence as clear as the sunbeams, that I will never be in the danger of

What makes poor scoundrel rogues to beg, I pray you? Is it not because they have not enough at home wherewith to fill their bellies and their pokes? What is it makes the wolves to leave the woods? Is it not the want of flesh meat? What maketh women whores? You understand me well enough And herein may I very well submit my opinion to the judgment of learned lawyers, presidents, counsellors, advocates, procurers, attorneys, and other

palpable and absurd error, to attribute my horns to cuckoldry. Diana wears them on her head after the manner of a crescent. Is she a cucquean for that? How the devil can she be cuckolded, who never yet was married? Speak somewhat more correctly, I beseech you, lest she, being offended, furnish you with a pair of horns, shapen by the pattern of those which she made for Actæon The goodly Bacchus also carries horns,—Pan, Jupiter

said openly, the father is a cuckold, and his wife a punk Let our discourse come nearer to the purpose. The horns that my wife did make me are horns of abundance, planted and grafted in my head for the increase and shooting up of all good things This will I affirm for truth, upon my word, and pawn my faith and credit both upon it As for the rest, I will be no less joyful, frolic, glad, cheerful, merry, jolly, and gamesome, than a well-bended tabor in the hands of a good drum-

tricked up, brisk, smirk, and smug, even as a pretty little Cornish chough Who will not

ing seriously conferred it with the first, find that at the beginning you were delighted with the sweetness of your dream, but in the end and final closure of it you startingly awaked, and on a sudden were forthwith vexed in choler, and annoyed. Yea, quoth Panurge, the reason of that was, because I had fasted too long. Flatter not yourself, quoth Pantagruel, all will go to ruin Know for a certain truth, that every sleep that end-

signify an evil, that is to say, to show some sickness hardly curable, a kind of pestilentious or malignant bile, botch, or sore, lying and lurking hid, occult, and latent within the very centre of the body, which many times doth by the means of sleep, whose nature is to reinforce and strengthen the faculty and virtue of concoction, begin according to the theorems of physic to declare itself, and moves toward the outward superficies. At this sad stirring is the sleeper's rest and ease disturbed and broken, whereof the first feel-

pressions, and of a more familiar and plain meaning, to provoke angry persons, to make a thing the worse by meddling with it, and to irritate a testy choleric man when he is at quiet On the other part, to presage or foretel an evil, especially in what concerneth the exploits of the soul, in matter of somnial divinations, is as much as to say as that it giveth us to understand, that some dismal fortune or mischance is destinated and prepared for us, which shortly will not fail to come to pass A clear and evident example hereof is to be found in the dream and dreadful awaking of Hecuba, as likewise in that of Euridice, the wife of Orpheus, neither of which was no sooner finished, saith Ennius, but that inconti-

her country, and Euridice died speedily thereafter in a most miserable manner. Æneas, dreaming that he spoke to Hector a little after his decease, did on a sudden on a

start, awake, and was afraid How hereupon did follow this event, Troy that same night was spoiled, sacked, and burnt. At another

very next day subsequent, by a most horrible tempest on the sea, he was like to have perished, and been cast away Moreover, Turnus

spirit, in sequel whereof, after many notable and famous routs, defeats, and discomfitures in open field, he came at last to be killed in a single combat by the said Æneas A thousand other instances I could afford, if it were needful, of this matter. Whilst I relate these stories of Æneas, remark the saying of Fabius Pictor, who faithfully averred, That nothing had at any time befallen unto, was done, or enterprised by him, whereof he had not pre-

To this there is no want of pregnant reasons, no more than of examples. For if repose and rest in sleeping be a special gift and favour of the gods, as is maintained by the philosophers, and by the poet attested in these lines,

Then sleep, that heavenly gift, came to refresh
Of human labourers the wearied flesh,

such a gift or benefit can never finish or terminate in wrath and indignation, without portending some unlucky fate, and most dis-

saying

Suppose the lord, father, or master of a family, sitting at a very sumptuous dinner,

cause hereof would wonder, and be astonished exceedingly. But what? he heard his

ever they could, Murder, O murder, murder! Then was it not high time for him to leave his banqueting, for application of a remedy in

terpreters of the sacred Scriptures, in treat-

ence of these two mainly did consist in this

bringeth consolation, leaveth the person who hath seen him, joyful, well pleased, fully content, and satisfied On the other side, the angel of perdition, that wicked, devilish, and malignant spirit, at his appearance unto any person, in the beginning cheereth up the heart of his beholder, but at last forsakes him, and leaves him troubled, angry, and perplexed.

CHAPTER 15

Panurge's excuse and exposition of the monastic mystery concerning powdered beef

The Lord save those who see, and do not hear! quoth Panurge I see you well enough, but know not what it is that you have said The hunger-starved belly wanteth ears For lack of victuals, before God, I roar, bray, yell, and fume, as in a furious madness I have performed too hard a task to-day, an extraordinary work indeed. He shall be craftier, and do far greater wonders than ever did Mr Mush, who shall be able any more this year to bring me on the stage of preparation for a dreaming verdict. Fie! not to sup at all, that is the devil Pox take that fashion! Come,

and hogs hide of my stomach, and furnish it with meat and drink sufficient, then at a

plague rot that base custom, which is an error offensive to nature That lady made the

day for exercise, to travel, work, wait on, and labour in each his negotiation and employment, and, that we may with the more fervency and ardour prosecute our business, she sets before us a clear burning candle, to wit, the sun's resplendency, and at night, when she begins to take the light from us, she thereby tacitly implies no less, than if she would have spoken thus unto us My lads and lasses, all of you are good and honest folks, you have wrought well to-day, toiled and turmoiled enough—the night approacheth,—therefore cast off these moiling cares of yours, desist from all your swinking painful labours, and set your minds how to refresh your bodies in the renewing of their vigour with good bread, choice wine, and store of wholesome meats, then may you take some sport and recreation, and after that lie down and rest yourselves, that you may strongly, nimbly, lustily, and with the more alacrity to morrow attend on your affairs as formerly

Falconers in like manner, when they have fed their hawks, will not suffer them to fly on a full gorge, but let them on a perch abide a little, that they may rouse, bait, tower, and soar the better That good pope, who was the first institutor of fasting, understood this well enough, for he ordained that our fast should reach but to the hour of noon, all the remainder of that day was at our disposure, freely to eat and feed at any time thereof In ancient times there were but few that dined, as you would say, some churchmen, monks, and canons for they have little other occupation Each day is a festival unto them, who diligently heed the claustral proverb, *De missa ad mensam* [14] They do not use to linger and defer their sitting down and placing of themselves at table, only so long as they have a mind in waiting for the coming of the abbot, so they fell to without ceremony, terms, or conditions, and every body supped, unless it were some vain, conceited, dreaming dotard Hence was a supper called *Cœna*, which showeth that it is common to all sorts of people Thou knowest it well, Friar John Come, let us go, my dear friend, in the name of all the devils of the infernal regions, let us go The gnawings of my stomach in this rage of hunger are so tearing, that they make it bark like a mastiff Let us throw some bread and beef into his throat to pacify him, as once the sibyl did to Cerberus Thou likest best monastical brewess, the prime, the flower of the pot. I am for the solid, principal verb that comes after—the good brown loaf, always accompanied with a round slice of the Nine-lecture powdered labourer I know thy meaning, answered Friar John, this metaphor is extracted out of the claustral kettle The labourer is the ox, that hath wrought and done the labour, after the fashion of nine lectures, that is to say, most exquisitely well and thoroughly boiled. These holy religious fathers, by a certain cabalistic institution of the ancients, not written, but carefully by tradition conveyed from hand to hand, rising betimes to go to morning prayers were wont to flourish that their matutinal devotion with some certain notable preambles before their entry into the church *viz*, They dunged in the dungeries, pissed in the pisseries, spit in the spitteries, melodiously coughed in the cougheries, and doted in their doteries, that to the divine service they might not bring any thing that was unclean or foul These things thus done, they very zealously made their repair to the Holy Chapel, for so was in their canting language termed the convent kitchen, where they with no small earnestness had care that the beef pot should be put on the crook for the breakfast of the religious brothers of our Lord and Saviour, and the fire they would kindle under the pot themselves Now, the matins consisting of nine lessons, were so incumbent on them, that they must have risen the earlier for the more expedite dispatching of them all The sooner that they rose, the sharper was their appetite, and the barkings of their stomachs, and the gnawings increased in the like proportion, and consequently made these godly men thrice more a hungered and a thirst, than when their matins were hemmed over only with three lessons The more betimes they rose, by the said cabal, the sooner was the beef pot put on, the longer that the beef was on the fire, the better it was boiled, the more it boiled it was the tenderer, the tenderer that it was, the less it troubled the teeth, delighted more the palate, less charged the stomach and nourished our good religious men the more substantially, which is the only end and prime intention of the first founders, as appears by this, That they eat, not to live, but live to eat, and in this world have nothing but their life Let us go, Panurge

Now have I understood thee, quoth Panurge, my plushcod friar, my caballine and claustral ballock. I freely quit the costs, interest, and charges, seeing you have so egr

giously commented upon the most especial chapter of the culinary and monastic cabal Come along, my Carpalim and you, Friar John, my leather-dresser Good morrow to you all, my good lords I have dreamed enough to drink Let us go Panurge had no sooner done speaking than Epistemon with a loud voice said these words It is a very ordinary and common thing amongst men to conceive, foresee, know, and presage the misfortune, bad luck or disaster of another, but to have the understanding providence, knowledge, and prediction of a man's own mishap is very scarce, and rare to be found any where This is exceeding judiciously and prudently deciphered by Æsop in his *Apologues*, who there affirmeth That every man in the world carrieth about his neck a wallet in the fore bag whereof are contained the faults and mischances of others, always exposed to his view and knowledge, and in the other scrip thereof which hangs behind, are kept the bearer's proper transgressions, and inauspicious adventures at no time seen by him nor thought upon, unless he be a person that hath a favourable aspect from the heavens

CHAPTER 16

How Pantagruel adviseth Panurge to consult with the Sibyl of Panzoust

A LITTLE while thereafter Pantagruel sent for Panurge, and said unto him, The affection which I bear you being now inveterate, and settled in my mind by a long continuance of time, prompteth me to the serious consideration of your welfare and profit, in order [illegible]

[illegible]

to come Take Epistemon in your company, repair towards her, and hear what she will say unto you She is possibly, quoth Epistemon, some Canidia, Sagana, or Pythonissa, either whereof with us is vulgarly called a witch,—I being the more easily induced to give credit to the truth of this character of her, that the place of her abode is vilely stained with the abominable repute of [illegible]

matter judicially confessed by her, nor authentically proved by others that she is a witch Let us for the present suspend our judgment, and defer till after your return from thence the sifting and garbling of those niceties How know we but that she may be an eleventh sibyl, or a second Cassandra? But although she were neither, and she did not merit the name or title of any of these renowned prophetesses, what hazard, in the name of God, do you run, by offering to talk and confer with her, of the instant perplexity and perturbation of your thoughts? Seeing especially, and which is most of all, she is in the estimation of those that are acquainted with her, held to know more, and to be of a deeper reach of understanding, than is either customary to the country wherein she liveth, or to the sex whereof she is What hindrance, hurt, or harm doth the laudable desire of knowledge bring to any man, were it from a sot a pot, a fool, a stool, a winter mittain a truckle for a pully, the lid of a goldsmith's crucible, an oil bottle, or old slipper? You may remember to have read, or heard at least, that Alexander the Great, immediately after his having obtained a glorious victory over the King Darius at Arbela, refused, in the presence of the splendid and illustrious courtiers that were about him, to give audience to a poor certain despicable like fellow, who, through the solicitations and mediation of some of his royal attendants, was admitted [illegible]

to the denial of so just a suit, the grant whereof would have been worth unto him the value of a brace of potent cities He was indeed victorious in Persia, but withal so far distant from Macedonia, his hereditary kingdom, that the joy of the one did not expel the extreme grief, which through occasion of the other he had inwardly conceived, for not being able with all his power to find or invent a convenient mean and expedient, how to get or come by the certainty of any news from thence, both by reason of the huge remoteness of the places from one to another, as also [illegible]

pose, could not be a small vexation to him, considering that it was a matter of no great difficulty to run over his whole native soil,

viating the jeopardy of so dreadful inconveni-

about to affirm and declare, that he had excogitated and hit upon a ready mean and way, by the which those of his territories at home should come to the certain notice of his

forming a so strange and impossible like undertaking, dismissed the merchant without

dergone to listen to the discovery of that secret which the good fellow would have most willingly revealed unto him? Nature, I am

sures, as she hath done upon the tongue, the

knowledge of arts, sciences, and disciplines,

temn, despise, and misregard him, but too

it can tend any way to the advantage or commodity of a man to take advice and counsel of a woman, namely, of such a woman, and the woman of such a country Truly I have found, quoth Panurge, a great deal of good in the counsel of women, chiefly in that of the old wives amongst them, for, every time I consult with them, I readily get a stool or two extraordinary, to the great solace of my bumgut passage. They are as sloth hounds in the infallibility of their scent, and in their sayings no less sententious than the rubrics of the law Therefore in my conceit it is not an improper kind of speech to call them sage or wise women In confirmation of which opinion of mine, the customary style of my language alloweth them the denomination of

contingencies, and events of things to come Sometimes I call them not maunettes, but monettes, from their wholesome monitions Whether it be so, ask Pythagoras, Socrates, Empedocles, and our master, Ortuinus I furthermore praise and commend above the skies the ancient memorable institution of the pristine Germans, who ordained the responses and documents of old women to be highly extolled, most cordially reverenced, and prized at a rate in nothing inferior to the weight, test, and standard of the sanctuary And as they were respectfully prudent in receiving of

Witness the old wife Aurinia, and the good mother Velleda, in the days of Vespasian You need not any way doubt, but that feminine old age is always fructifying in qualities sublime, I would have said sibylline Let us go by the help, let us go, by the virtue of God, let us go Farewell Friar John, I recommend the care of my codpiece to you Well, quoth Epistemon, I will follow you, with this protestation nevertheless, that if I happen to *get a sure information, or otherwise find, that she doth use any kind of charm or enchant*

further in

CHAPTER 17

How Panurge spoke to the Sibyl of Panzoust

THEIR voyage was six days journeying On the seventh whereof, was shown unto

besmoked It matters not, quoth Epistemon, Heraclitus, the grand Scotist, and tenebrous darksome philosopher, was nothing astonished at his introit into such a coarse and paltry habitation, for he did usually show forth unto his sectators and disciples that the gods made as cheerfully their residence in these mean homely mansions, as in sumptuous magnificent palaces, replenished with all manner of delight pomp and pleasure I withal do really believe, that the dwelling-place of the so famous and renowned Hecate was just such another petty cell as this is, when she made a feast therein to the valiant Theseus and that of no other better structure was the cot or cabin of Hyreus or Œnopion, wherein Jupiter Neptune and Mercury were not ashamed all three together to harbour and sojourn a whole night and there to take a full and hearty repast and in payment of the shot they thankfully pissed Orion They

equipage of her person in the point of accoutrement and beggarly poor provision of

porridge or wrinkled

of small money No sooner were these words spoken, when Panurge coming up towards her, after the ceremonial performance of a profound and humble salutation, presented her with six neats' tongues dried in the smoke,

comed At last he, with a low courtesy, put on her medical finger a pretty handsome golden ring, whereinto was right artificially enchased a precious toadstone of Beausse This done, in few words and very succinctly, did he set open and expose unto her the motive reason of his coming, most civilly and courteously

of his intended marriage

The old trot for a while remained silent, pensive, and grinning like a dog, then, after she had set her withered breech upon the bottom of a bushel, she took into her hands three old spindles, which when she had turned and whirled betwixt her fingers very diversely, and after several fashions, she pryed more narrowly into, by the trial of their points, the sharpest whereof she retained in her hand, and threw the other two under a stone trough After this she took a pair of yarn windles, which she nine times unintermittedly veered, and frisked about, then at the ninth revolution or turn, without touching them any more, maturely perpending the manner of their motion, she very demurely waited on their repose and cessation from any further stirring In sequel whereof, she pulled off one of her wooden pattens, put her apron over her head, as a priest uses to do his amice, when he is going to sing mass, and with a kind of antic, gaudy, party coloured string knit it under her neck Being thus covered and muffled, she whiffed off a lusty good draught out of the boracho, took three several pence forth of the ram-cod fob, put them into so many walnut shells, which she set down upon the bottom of a feather pot, and

what form they did burn, and saw, that, although they were in a flame, they made no kind of noise, or crackling din Hereupon she gave a most hideous and horribly dreadful shout, muttering betwixt her teeth some few barbarous words, of a strange termination

This so terrified Panurge that he forthwith said to Epistemon, The devil mince me into a

gallimaufry, if I do not tremble for fear! I do not think but that I am now enchanted for she uttereth not her voice in the terms of any Christian language O look, I pray you how [illegible]

can be the signification of the uneven shrugging of her hulchy shoulders? To what end does she quaver with her lips, like a monkey [illegible]

and are unpleasant fellows Now let us fly, and betake us to our heels Farewell Gammer thanks and grammercy for your goods! I will not marry, no, believe me, I will not I fairly quit my interest therein and totally abandon and renounce it from this time forward, even as much as at present With this as he endeavoured to make an escape out of the room the old crone did anticipate his flight, and make him stop The way how she prevented him was this Whilst in her hand she held the spindle, she hurried out to a back yard close by her lodge, where after [illegible]

[illegible] ote with the spindle point some curt and briefly-couched verses which she threw into the air, then said unto them, Search after them if you will find them if you can the fatal destinies of your marriage are written in them

No sooner had she done thus speaking than she did withdraw herself unto her lurking hole where on the upper seat of the porch [illegible]

perceived by Panurge he said to Epistemon, [illegible]

[illegible] her, and was never since seen any more They jointly ran in haste after the fallen and dispersed [illegible] thou [illegible] the [illegible] thor [illegible] of the valley When they had ranged them each after other in their due places, they found out their sentence as it is metrified in this octastic

Thy fame upheld,
  Even so, so
And she with child
  Of thee No

Thy good end
  Suck she shall,
And flay thee, friend,
  But not all

CHAPTER 18

How Pantagruel and Panurge did diversely expound the verses of the Sibyl of Panzoust

[illegible]

being come back and vexed for the trouble they had sustained by the way, which they found to be craggy, rugged, stony, rough and ill adjusted They made an ample and [illegible]

short and twattle verses that were written in them Pantagruel, having read and considered the whole sum and substance of the mat[illegible]

the very same predictions which have been denoted foretold and presaged to us by the decree of the Virgilian lots, and the verdict of your own proper dreams to wit, that you [illegible]

others, being big with child by another than [illegible]

some member of your body You understand as much answered Panurge, in the veritable interpretation and expounding of recent prophecies as a sow in the matter of spicery Be not offended sir, I beseech you, that I speak thus boldly, for I find myself a little in

choler, and that not without cause seeing it is the contrary that is true Take heed and give attentive ear unto my words The old wife said that as the bean is not seen till first it be unhusked, and that its swad or hull be shaled, and peeled from off it, so it is that my virtue and transcendant worth will never come by the mouth of fame to be blazed abroad, pro- [illegible]

you say that the function of a magistrate, and office of dignity, discovereth the merits parts, and endowments of the person so advanced and promoted, and what is in him That is to say, we are then best able to judge aright of [illegible]

no more certain knowledge of him, than of a bean within his husk And thus stands the first article explained Otherwise could you imagine that the good fame repute and estimation of an honest man should depend upon the tail of a whore?

Now to the meaning of the second article! My wife will be with child, here lies the prime felicity of marriage but not of me Copsody that I do believe indeed! It will be of a pretty little infant O how heartily I shall love it! I do already dote upon it, for it will be my dainty feedle darling my genteel dillymimion From thenceforth no vexation, care, or grief shall take such deep impression in my heart how hugely great or vehement soever [illegible]

wife by my truly, I have a mind to settle some good revenue or pension upon her, out of the readiest increase of the lands of my [illegible]

[illegible]

rors! To hear stuff of that nature rends mine ears

The words of the third article are She will suck me at my best end Why not? That pleaseth me right well You know the thing I need not tell you, that it is my intercrural [illegible]

as may be She shall not suck me, I believe, in vain nor be destitute of her allowance, there shall her *justum*[15] both in peck and lippy be furnished to the full eternally You expound this passage allegorically, and interpret it to theft and larceny I love the exposition and the allegory pleaseth me, but not according to the sense whereto you stretch it It may be, that the sincerity of the affection which you bear me moveth you to harbour in your breast those refractory thoughts concerning me, with a suspicion of my adversity to come We have this saying from the learned That a marvellously fearful thing is love, and that true love is never without fear But, Sir, according to my judgment, you do understand both of and by yourself, that here stealth signifieth nothing else, no more than in a thousand other places of Greek and Latin, old and modern writings, but the sweet fruits of amorous dalliance, which Venus liketh best when reaped in secret, and culled by fervent lovers filchingly Why so? I prithee tell Because, when the feat of the loose coat skirmish happeneth to be done under hand and privily between two well disposed athwart the steps of a pair of stairs lurkingly, and in covert, behind a suit of hangings, or close hid and trussed upon an unbound faggot, it is more pleasing to the Cyprian goddess and to me also,—I speak this without prejudice to any better, or more sound opinion —than to perform that culbusting art, after the Cynic manner, in the view of the clear sunshine, or in a rich tent, under a precious stately can- [illegible]

and delights a bellyful, all at great ease, with a huge fly flap fan of crimson satin, and a bunch of feathers of some East Indian ostrich,

serving to give chase unto the flies all round about whilst in the interim the female picks her teeth with a stiff straw picked even then from out of the bottom of the bed she lies on If you be not content with this my exposition are you of the mind that my wife will suck and sup me up as people use to gulp and swallow *oysters out of the shell? or as the Ci*

down but takes away what hath been packed up catcheth snatcheth and plies the play of hey pass, repass

The fourth article doth imply that my wife will flay me but not all O the fine word! You interpret this to beating strokes and blows Speak wisely Will you eat a pudding? Sir I beseech you to raise up your spirits above the low sized pitch of earthly thoughts unto that height of sublime contemplation which reacheth to the apprehension of the mysteries and wonders of dame Nature And here be pleased to condemn yourself by a renouncing of those errors which you have committed very grossly and somewhat perversely in expounding the prophetic sayings of the holy sibyl Yet put the case (albeit I yield not to

me otherways steal my goods from me yea and lay violently her hands upon me —she nevertheless should fail of her attempts and not

foundest privacies of a monastic pantheology as good Friar Arthur Wagtail told me once upon a Monday morning as we were (if I have not forgot) eating a bushel of trotter pies and I remember well it rained hard God give him the good morrow! The women at the beginning of the world or a little after conspired to flay the men quick because they found the spirit of mankind inclined to domineer it, and bear rule over them upon the face of the whole earth and in pursuit of this

(as says Catullus) at that member which of all the body they loved best to wit, the nervous and cavernous cane and that above five thousand years ago yet have they not of that small part alone flayed any more till this hour but the head In mere despite whereof the

not so already I heartily grant my consent thereto but will not give her leave to flay it at all Nay truly will I not my noble king

Yea but quoth Epistemon you say nothing of her most dreadful cries and exclamations when she and we both saw the laurel bough burn without yielding any noise or

on the *Iliads* of Homer and by many others Verily verily quoth Panurge brave are the allegations which you bring me and testimonies of two footed calves These men were fools as they were poets and dotards as they were philosophers full of folly as they were of philosophy

CHAPTER 19

How Pantagruel praiseth the counsel of dumb men

PANTAGRUEL when this discourse was ended held for a pretty while his peace seeming to be exceeding sad and pensive then said to Panurge The malignant spirit misleads beguileth and seduceth you I have read that in times past the surest and most veritable oracles were not those which either were deliv

were represented then by signs and outward gestures were accounted the truest and the most infallible Such was the opinion of Heraclitus And Jupiter did himself in this manner give forth in Ammon frequently predictions Nor was he single in this practice for Apo

choler, and that not without cause, seeing it is the contrary that is true Take heed and give attentive ear unto my words The old wife

and transcendant worth will never come by the mouth of fame to be blazed abroad proportionable to the height extent and measure of the excellency thereof until preallably I get a wife, and make the full half of a married couple How many times have I heard

imagine, that the good fame, repute and estimation of an honest man should depend upon the tail of a whore?

Now to the meaning of the second article! My wife will be with child, here lies the prime felicity of marriage, but not of me Copsody that I do believe indeed! It will be of a pretty little infant O how heartily I shall love it! I do already dote upon it, for it will be my dainty feedle-darling my genteel dillyminion From thenceforth no vexation care, or grief shall take such deep impression in my

some good revenue or pension upon her out of the readiest increase of the lands of my Salmigondinois, not an inconstant, and uncertain rent seek, like that of witless, giddy-headed bachelors but sure and fixed, of the nature of the well paid incomes of regenting doctors If this interpretation doth not please you think you my wife will bear me in her flanks, conceive with me and be of me deliv-

ondly, of the mother of the philosopher Apol-

rors! To hear stuff of that nature rends mine ears

The words of the third article are She will suck me at my best end Why not? That pleaseth me right well You know the thing I need not tell you, that it is my intercrural pudding with one end I swear and promise, that in what I can, I will preserve it sappy,

the allegory pleaseth me, but not according to the sense whereto you stretch it It may be, that the sincerity of the affection which you bear me moveth you to harbour in your breast those refractory thoughts concerning me, with a suspicion of my adversity to come We have this saying from the learned, That a marvellously fearful thing is love, and that true love is never without fear But Sir, according to my judgment, you do understand both of and by yourself, that here stealth signifieth nothing else, no more than in a thousand other places of Greek and Latin, old and modern writings, but the sweet fruits of amorous dalliance, which Venus liketh best when reaped in secret, and culled by fervent lovers filchingly Why so? I prithee tell Because, when the feat of the loose coat skirmish happeneth to be done under hand and privily, between two well disposed, athwart the steps of a pair of stairs lurkingly, and in covert behind a suit of hangings, or close hid and trussed upon an unbound faggot, it is more pleasing to the Cyprian goddess and to me also,—I speak this without prejudice to any better, or more sound opinion—than to perform that culbusting art, after the Cynic manner, in the view of the clear sunshine, or in a rich tent, under a precious stately can-

and delights a bellyful, all at great ease, a huge fly flap fan of crimson satin, and a bunch of feathers of some East Indian ostrich,

whatever it be that they see, do always represent unto their fancies, think and imagine, that it hath some relation to the sugared entering of the goodly ithyphallos, and graffing in the cleft of the overturned tree the quickset imp of the pin of copulation Whatever signs shews, or gestures we shall make, or whatever our behaviour, carriage or demeanour shall happen to be in their view and presence, they will interpret the whole in reference to the act of androgynation and the culbutizing exercise, by which means we shall be abusively disappointed of our designs, in regard that she will take all our signs for nothing else but tokens and representations of our desire to entice her unto the lists of a Cyprian combat, or catsenconny skirmish Do you remember what happened at Rome two hundred and three-score years after the foundation thereof? A young Roman gentleman encountering by chance at the foot of Mount Celion with a beautiful Latin lady named Verona, who from her very cradle upwards had always been deaf and dumb, very civilly asked her, not without a chironomatic Italianising of his demand, with various jectigation of his fingers, and other gesticulations, as yet customary amongst the speakers of that country, What senators, in her descent from the top of the hill, she had met with going up ... For you are to conceive, that he, ...

much as one word of what he ... that she could apprehend in ... ns, that ... hat her- ... and to even ... which a ... man ... ecur- ... rably more attractive, valid and ... than words, she beckoned to him to come along with her to her house, which when he had done she drew him aside to a privy room, and then made a most lively alluring sign un- ... did please her

on either side, they ... sed it lustily

The other cause of my being averse from consulting with dumb women is —That to our signs they would make no answer at all but suddenly fall backwards in a divaricating

... the real- ... ion of ... hance ... censory to our ... lish, im- ... em our- ... ughts to have no excursion ... ng acade- my You know very well how at Brignoles, when the religious nun, sister Fatbum, was made big with child by the young Stiffly-stand to't, her pregnancy came to be known, and she, cited by the abbess, and in a full convention of the convent, accused of incest Her excuse was,—That she did not consent ... that it was done by the violence ... stand-

... st thou not cry—A rape, a rape ... all of us have run to thy succour Her answer was,—that the rape was committed in the dortor, where she durst not cry, because it was a place of sempiternal silence But, quoth the ... thou roguish wench, why didst not ... that were

sign unto them ... never one of them did so much as offer to come to her help and assistance But, quoth the abbess thou scurvy baggage, why didst ... tell it me immediately after the per- ... ght order-

mine, ... innocency I truly, madam, would ... the like with all my heart and soul quoth sister Fatbum but that fearing I should remain in sin, and in the hazard of eternal damnation if prevented by a sudden death I did confess myself to the father friar before he ... the room who, for my penance, ... matter

gels, to reveal a ... ble wickedness would have possibly brought down fire from heaven, wherewith to have burnt the whole nunnery, and sent us all headlong to the bottomless pit, to bear company with Corah, Dathan, and Abiram

You will not, quoth Pantagruel, with all your jesting make me laugh I know that all the monks, friars, and nuns, had rather vio-

late and infringe the highest of the commandments of God, than break the least of their provincial statutes Take you therefore Goatsnose, a man very fit for your present purpose, for he is, and hath been both dumb and deaf from the very remotest infancy of his childhood

CHAPTER 20

How Goatsnose by signs maketh answer to Panurge

Goatsnose being sent for, came the day thereafter to Pantagruel s court, at his arrival to which Panurge gave him a fat calf, the half of a hog, two puncheons of wine, one load of corn, and thirty franks of small money then having brought him before Pantagruel, in

the figure of the Greek letter *Tau*, by frequent reiterations Afterwards he lifted up his eyes heavenwards, then turned them in

after that he had made demonstration of the want of his codpiece he from under his shirt took his placket racket in a full gripe, making it therewith clack very melodiously betwixt his thighs then, no sooner had he with his body stooped a little forwards, and bowed his left knee, but that immediately thereupon holding both his arms on his breast in a loose faint like posture, the one over the other, he paused awhile Goatsnose looked wistly upon him, and having heedfully enough viewed him all over, he lifted up into the air his left hand, the whole fingers whereof he retained fist ways closed together, except the thumb and the fore finger, whose nails he softly joined and coupled to one another I under-

the Pythagoreans You will be married Thanks to you, quoth Panurge, in turning himself towards *Goatsnose, my little sewer,* pretty master's mate, dainty baily, curious serjeant marshal, and jolly catchpole leader.

Here, says Pantagruel, doth he more amply and fully insinuate unto us, by the token which he showeth forth of the quinary num-

because it is composed of a ternary, the first of the odd, and binary, the first of the even numbers, as of a male and female knit and

mitted kindle any more at the magnific nuptials of the most potent and wealthy, nor yet any fewer at the penurious weddings of the poorest and most abject of the world Moreover in times past, the heathen, or paynims, implored the assistance of five deities, or of one, helpful at least, in five several good offices to those that were to be married Of this sort were the nuptial Jove, Juno, president of the feast the fair Venus, Pitho, the goddess of eloquence and persuasion, and Diana whose aid and succour was required to the labour of

Hereupon the dumb fellow sneezeth with an impetuous vehemency, and huge concussion

maketh nothing for your advantage, for he betokeneth thereby that your marriage will be inauspicious and unfortunate This sneezing, according to the doctrine of Terpsion, is the Socratic demon If done towards the right side, it imports and portendeth, that boldly, and with all assurance, one may go whither he will, and do what he listeth, according to what deliberation he shall be pleased to have

ally, like another Davus, cast in new disturbances and obstructions, nor ever yet did I know this old paltry Terpsion worthy of cita-

tion but in points only of cozenage and imposture Nevertheless quoth Pantagruel Cicero hath written I know not what to the same purpose in his Second Book of *Divination*

Panurge then turning himself towards

perpendicularly placed upon the palm thereof and set it just in the room where his codpiece had been Then did he keep his right

the buttocks, which the Arabs call the *Alkatim* Suddenly thereafter he made this inter-change, he held his right hand after the manner of the left, and posited it on the place wherein his codpiece sometime was, and re-

tion. Then doing the like also with his jaws and tongue, he did cast a squinting look upon Goatsnose, diddering and shivering his chaps, as apes use to do now a days, and rabbits, whilst, almost starved with hunger, they are

to its first articulation between the two third joints of the middle and ring fingers, pressing about the said thumb thereof very hard with them both, and whilst the remanent joints were contracted and shrunk in towards the wrist, he stretched forth with as much straitness as he could the fore and little fingers That hand, thus framed and disposed of he laid and posited upon Panurge's navel, mov-

stomach from whence he made it to ascend to the breast, even upwards to Panurge's neck,

still gaining ground, till having reached his chin, he had put within the concave of his

out, saying, Before God, master fool, if you do not let me alone, or that you will presume to vex me any more, you shall receive from

deaf and doth not understand what thou sayest unto him Bulli-ballock, make sign to him of a hail of fisticuffs upon the muzzle

for his farewell Goatsnose, perceiving that

swinging a little with his left hand alongst, and upon the uppermost in the very bough of the elbow of the said dexter arm, the whole cubit thereof, by leisure fair and softly, at these thumpatory warnings, did raise and elevate itself even to the elbow, and above it, on a sudden, did he then let it fall down as low as before, and after that, at certain intervals

er, and given him a sound whirret on the ear,

…

the rest I utterly abjure and deny it, and believe, Sir, I beseech you, if it may please you so to do, that in the matter of wives and horses never any man was predestinated to a better fortune than I

CHAPTER 21

How Panurge consulteth with an old French poet, named Raminagrobis

…

ertheless, the better to clear and extricate your doubts, let us try all courses, and leave no stone unturned, nor wind unsailed by Take good heed to what I am to say unto you. The swans, which are fowls consecrated to

…

write, that they had seen several swans in other places die, but never heard any of them

…

and that no swan dieth until preallably he have sung

After the same manner poets, who are under the protection of Apollo, when they are drawing near their latter end, do ordinarily become prophets, and by the *inspiration of*

…

that are desirous of such informations, of the determinate and assured truth of future accidents and contingencies. I remember also that Aristophanes, in a certain comedy of his, calleth the old folks Sibyls, Εἴθ' ὁ γέρων Σιβυλλιᾷ. For as when, being upon a pier by the shore, we see afar off mariners, seafaring men, and other travellers alongst the curled waves of azure Thetis within their ships, we then consider them in silence only, and seldom proceed any further than to wish them a

…

gels, heroes, and good demons, according to the doctrine of the Platonics, when they see mortals drawing near unto the harbour of the grave, as the most sure and calmest port of any, full of repose, ease, rest, tranquillity,

…

cherish and comfort them, and, speaking to them lovingly, begin even then to bless them with illuminations, and to communicate unto them the abstrusest mysteries of divination I will not offer here to confound your memory by quoting antique examples of Isaac, of Jacob, of Patroclus towards Hector, of Hector towards Achilles, of Polymnestor towards

…

the Roman account. The last three or four hours of his life he did employ in the serious utterance of a very pithy discourse, whilst with a clear judgment, and spirit void of all trouble, he did foretell several important things, whereof a great deal is come to pass, and the rest we wait for. Howbeit, his proph-

…

to the town of Villaumere, a man that is both old and a poet, to wit, Raminagrobis, who

to his second wife espoused my Lady Broadsow, on whom he begot the fair Basoche It hath been told me he is a dying, and so near unto his latter end, that he is almost upon the very last moment, point, and article thereof. Repair thither as fast as you can, and be ready to give an attentive ear to what he shall chant unto you It may be, that you shall obtain from him what you desire, and that Apollo will be pleased by his means to clear your scruples I am content, quoth Panurge. Let us go thither, Epistemon, and that both instantly and in all haste, lest otherwise his death prevent our coming. Wilt thou come along with us, Friar John? Yes, that I will, quoth Friar John, right heartily to do thee a courtesy, my billy ballocks, for I love thee with the best of my milt and liver.

Thereupon, incontinently, without any further lingering, to the way they all three went, and quickly thereafter—for they made good speed—arriving at the poetical habitation, they found the jolly old man, albeit in the agony of his departure from this world, looking cheerfully, with an open countenance, splendid aspect, and behaviour full of alacrity After that Panurge had very civilly saluted him, he in a free gift did present him with a gold ring, which he even then put upon the medical finger of his left hand, in the collet or bezle whereof was inchased an oriental sapphire, very fair and large Then, in imitation of Socrates, did he make an oblation unto him of a fair white cock, which was no sooner set upon the tester of his bed, than that with a high raised head and crest, lustily shaking his feather-coat, he crowed stentoriphonically loud Thus done, Panurge very courteously required of him, that he would vouchsafe to favour him with the grant and report of his sense and judgment touching the future destiny of his intended marriage For answer hereto, when the honest old man had forthwith commanded pen, paper, and ink to be brought unto him, and that he was at the same call conveniently served with all the three, he wrote these following verses

Take, or not take her,
　Off, or on
Handy dandy is your lot
When her name you write, you blot

'Tis undone, when all is done,
Ended e'er it was begun
Hardly gallop, if you trot,
Set not forward when you run,
Nor be single, though alone,
　Take, or not take her.

Before you eat begin to fast,
For what shall be was never past
Say, unsay, gainsay, save your breath
Then wish at once her life and death
　Take, or not take her

These lines he gave out of his own hands unto them, saying unto them, Go, my lads, in peace,—the great God of the highest heavens be your guardian and preserver, and do not offer any more to trouble or disquiet me with this or any other business whatsoever I have this same very day, which is the last both of May and of me, with a great deal of labour, toil, and difficulty, chased out of my house a rabble of filthy, unclean, and plaguily pestilentious rake-hells, black beasts, dusk, dun, white, ash-coloured speckled, and a foul vermin of other hues, whose obtrusive importunity would not permit me to die at my own ease, for by fraudulent and deceitful pricklings, ravenous, harpy like graspings, waspish stingings, and such like unwelcome approaches, forged in the shop of I know not what kind of insatiabilities, they went about to withdraw, and call me out of those sweet thoughts, wherein I was already beginning to repose myself, and acquiesce in the contemplation and vision, yea, almost in the very touch and taste of the happiness and felicity which the good God hath prepared for his faithful saints and elect in the other life, and state of immortality Turn out of their courses, and eschew them, step forth of their ways, and do not resemble them, meanwhile, let me be no more troubled by you, but leave me now in silence, I beseech you

CHAPTER 22

How Panurge patrocinates and defendeth the order of the begging Friars

PANURGE, at his issuing forth of Raminagrobis's chamber said as if he had been horribly affrighted, By the virtue of God, I believe that he is an heretic,—the devil take me, if I do not! he doth so villanously rail at the mendicant friars and Jacobins, who are the two hemispheres of the Christian world, by whose gyronomonic[17] circumbilivaginations, as by two celivagous[18] filopendulums,[19] all the autonomatic metagrobolism of the Rom-

ish church, when tottering and emblustricated with the gibble gabble gibberish of this odious error and heresy, is homocentrically poised But what harm, in the devil's name, have these poor devils the Capuchins and Minims done unto him? Are not these beggarly devils sufficiently wretched already?

think, Friar John, by thy faith, that he is in

speeches the good and courageous props and pillars of the church—is that to be called a poetical fury? I cannot rest satisfied with him,

loquy I do not care a straw, quoth Friar

do I pretend no interest therein Let us see nevertheless what he hath written Panurge very attentively read the paper which the old

now drawing near to the end and final closure of his life Let us go make his epitaph By the answer which he hath given us, I am not, I protest, one jot wiser than I was Hearken here, Epistemon, my little bully,

disjunctives, therefore can it not be true which he saith for the verity of such like propositions is inherent only in one of its two

tor and prophet Tiresias, who used always, by

come to pass or not And such is truly the style of all prudently presaging prognosticators He was nevertheless, quoth Panurge so unfortunately misadventurous in the lot of his own destiny, that Juno thrust out both his eyes

Yes, answered Epistemon, and that merely out of a spite and spleen for having pronounced his award more veritably than she, upon the question which was merrily pro posed by Jupiter But, quoth Panurge, what arch-devil is it, that hath possessed this Mas-

minims? It vexeth me grievously, I assure you, nor am I able to conceal my indignation He hath transgressed most enormously, his soul goeth infallibly to thirty thousand panniers full of devils I understand you not, quoth Epistemon, and it disliketh me very much, that you should so absurdly and per versely interpret that of the friar mendicants which by the harmless poet was spoken of black beasts, dun, and other sorts of other coloured animals He is not in my opinion guilty of such a sophistical and fantastic al legory, as by that phrase of his to have meaned the begging brothers He in downright terms speaketh absolutely and properly of fleas, punies hand worms, flies, gnats, and other such like scurvy vermin, whereof some are black, some dun, some ash-coloured some tawny, and some brown and dusky, all noisome, molesting, tyrannous, cumbersome, and unpleasant creatures, not only to sick and diseased folks, but to those also who are of a sound vigorous, and healthful temperament and constitution It is not unlike, that he may have the ascarids and the lumbrics, and worms within the entrails of his body Possibly doth he suffer, as it is frequent and usual amongst the Egyptians, together with all those who inhabit the Erythræan confines,

genious poet, and outrageously abuse and miscall the said fraters, by an imputation of baseness undeservedly laid to their charge We still should, in such like discourses of fatiloquent soothsayers, interpret all things to the best. Will you teach me, quoth Panurge, how

to discern flies among milk, or show your father the way how to beget children? He is, by the virtue of god, an arrant heretic, a resolute formal heretic, I say, a rooted riveted combustible heretic, one as fit to burn as the little wooden clock at Rochel His soul goeth to thirty thousand carts full of devils Would you know whither? Cocks body, my friend, straight under Proserpina's close stool, to the very middle of the self-same infernal pan, within which, she, by an excrementitious exacuation, voideth the fecal stuff of her stinking clysters, and that just upon the left side of the great cauldron of three fathom height, hard by the claws and talons of Lucifer, in the very darkest of the passage which leadeth towards the back chamber of Demogorgon O the villain!

CHAPTER 23

How Panurge maketh a motion of a return to Raminagrobis

LET us return, quoth Panurge, not ceasing, to the

a very meritorious work, and of great charity in us to deal so in the matter, and provide so well for him, that albeit he come to lose both body and life, he may at least escape the risk and danger of the

the absent, as of such as are present Whereupon we will take instrument formally and

...is, and monasteries of this province,) many pittances, a great deal of mass singing, store of *obits*, and that sempiternally, on the anniversary day of his decease, every one of them all to be furnished with a quintuple allowance, and that the great borrachoe, replenished with the best liquor, trudge apace along the tables, as well of the young duckling monkitoes, lay brothers, and lowermost degree of the abbey lubbards, as of the learned priests, and reverend clerks,—the very meanest of the novices and mitiants unto the order being equally admitted to the benefit of those funerary and obsequial festivals,

you not hear the rustling thumping bustle of their strokes and blows, as they scuffle one with another, like true devils indeed who

me if I go? Who knows but that these hungry mad devils may in the haste of their rage, and fury of their impatience take a *qui* for a *quo*, and instead of Raminagrobis snatch up poor Panurge frank and free? Though formerly when I was deep in debt they always failed Get you hence! I will not go thither Before God the very bare apprehension thereof is like to kill me To be in the place where there

credit on it that no Jacobin Cordelier, Carmelite, Capuchin, Theatin, or Minim, will bestow any personal presence at his interment The wiser they because he hath ordained nothing for them in his latter will and testament The devil take me, if I go thither If he be damned, to his own loss and hindrance be

time when he stood in greatest need of the

aid, suffrage, and assistance of their devout prayers, and holy admonitions? Why did not he by testament leave them, at least, some jolly lumps and cantles of substantial meat, a parcel of cheek puffing victuals, and a little belly timber, and provision for the guts of [illegible]

[illegible] *cro* Ho, the pox! Get you hence, Friar John, art thou content that thirty thousand wainload of devils should get away with thee at this same very instant? If thou be, at my request do these three things First, give me thy purse, for besides that thy money is marked with crosses, and the cross is an enemy to charms, the same may befall to thee, which not long ago happened to John Dodin, collector of the excise of Coudray, at the ford of Vede, when the soldiers broke the planks. This monied fellow meeting at the very brink of the bank of the ford with Friar Adam Crankcod, a Franciscan Observatin of Mirebeau, promised him a new frock, provided that in the transporting of him over the water he would bear him upon his neck and shoulders, after the manner of carrying dead goats, for he was a lusty, strong limbed stur- [illegible]

[illegible] *Ave Maris stella* [illegible] When they were in the very deepest place of all the ford, a little above the master-wheel of the water-mill, he asked if he had any coin about him Yes, quoth Dodin, a whole bag full, and that he needed not to mistrust his ability in the performance of the promise, which he had made *unto him*, concerning a new frock. How? quoth Friar Crankcod, thou knewest well *enough, that by the* express rules, canons, and injunctions of our order, we are forbidden to carry about us any kind of money Thou art [illegible]

[illegible] within the limits of our chancel at Mirebeau, thou shalt have the *Miserere* even to the *Vitulos* [illegible] With this, suddenly discharging himself of his burden, he throws me down your Dodin headlong Take example by this Dodin, my dear friend, Friar John, to the end that the devils may the better carry thee away at thine own ease Give me thy purse [illegible]

know not where, but, I warrant thee, far [illegible]

carry a great liking to those that are out of debt I have sore felt the experience thereof in mine own particular, for now the lecherous varlets are always wooing me, courting me, and making much of me, which they never did when I was all to pieces The soul of one in [illegible]

being thus qualified, thirty thousand boats full of devils forthwith come out to carry thee quite away, I shall be content to be at the charge of paying for the pint and faggot Now, if for the more security thou wouldst have some associate to bear thee company, let not me be the comrade thou searchest for, think not to get a fellow traveller of me,—nay, do not. I advise thee for the best Get you hence, I will not go thither, the devil take me if I go Notwithstanding all the fright that you are in, quoth Friar John, I would not care so much, as might possibly be expected I should, if I once had but my sword in my hand Thou hast verily hit the nail on the head, quoth Panurge, and speakest like a learned doctor, subtle and well-skilled in the art of devilry. At the time when I was a student in the University of Toulouse, that same reverend father in the devil, Picatrix, rector of the Diabological Faculty, was wont to tell *us, that the* devils did naturally *fear the* bright glancing of swords, as much as the splendour and light of the sun. In confirma-

tion of the verity whereof, he related this story, that Hercules, at his descent into hell

the senior John Jamès Trivolse, whilst he was a dying at Chartres, called for his cutlass, and died with a drawn sword in his hand, laying about him alongst and athwart around the bed, and everywhere within his reach, like a stout, doughty, valorous, and knight-like cavalier, by which resolute manner of fence he scared away and put to flight all the devils that were then lying in wait for his soul at the passage of his death When the Massorets and Cabalists are asked,—Why it is that none of all the devils do at any time enter into the terrestrial paradise? their answer has been, is, and will be still,—That there is a cherubim

of Toledo, I must needs confess and acknowledge, that veritably the devils cannot be killed, or die by the stroke of a sword I do

name of a burning fire, or the gross opacous exhalations of a thick and obscure smoke,) and cry out, like very devils, at their sense and feeling of this dissolution, which in real deed I must aver and affirm is devilishly painful, smarting and dolorous

When thou seest the impetuous shock of two armies, and vehement violence of the push in their horrid encounter with one another, dost thou think, *Ballockasso*, that so

But the most fearful and tumultuous coil and stir, the terriblest and most boisterous garboil and hurry, the chiefest rustling *Black Santus*[23] of all, and most principal hurly burly, *springeth from the grievously plangorous* howling and lowing of devils, who, pell mell, in a hand-over head confusion, waiting for the poor souls of the maimed and hurt soldiery, receive unawares some strokes with swords, and so by those means suffer a solution of, and division in, the continuity of their aerial and invisible substances as if some lackey, snatching at the lard slices, stuck in a piece of roast meat on the spit,

was hurt by *Diomedes at the siege of Troy*, who, as Homer testifieth of him, did then raise his voice more horrifically loud, and sonorferously high, than ten thousand men together would have been able to do What maketh all this for our present purpose? I have been speaking here of well-furbished armour and bright shining swords But so is it not, Friar John, with thy weapon, for by a

been formerly accustomed, and, in a word, for want of occupation, it is, upon my faith, *become more rusty than the key* hole of an old powdering tub Therefore it is expedient that you do one of these two things, either furbish your weapon bravely, and as it ought *to be, or otherwise have a care, that, in the* rusty case it is in, you do not presume to return to the house of Raminagrobis For my part, I vow I will not go thither The devil *take me if I go*

CHAPTER 24

How Panurge consulteth with Epistemon

HAVING left the town of Villaumere, as they

urge, how the open voice and common fame of the whole country did run upon no other discourse but the derision and mockery of his new disguise, whereof his counsel unto him was, that he would in the first place be pleased to make use of a little hellebore, for the purging of his brain of that peccant humour, which through that extravagant and fantastic mummery of his had furnished the

gossip Epistemon, of a mind and resolution to marry but am afraid of being a cuckold, and to be unfortunate in my wedlock For this cause have I made a vow to young St Francis —who at Plessis le Tours is much reverenced of all women earnestly cried unto by them and with great devotion for he was the first founder of the confraternity of good men *whom they naturally covet affect*, and long for —to wear spectacles in my cap and to carry no codpiece in my breeches, until the present inquietude and perturbation of my spirits be fully settled

Truly, quoth Epistemon, that is a pretty jolly vow of thirteen to a dozen It is a shame to you and I wonder much at it, that you do not return unto yourself, and recall your senses from this their wild swerving and straying abroad to that rest and stillness which becomes a virtuous man This whimsical conceit of yours brings me to the remembrance of a solemn promise made by the shaghaired Argives, who having in their controversy against the Lacedæmonians for the territory of Thyrea, lost the battle, which they hoped should have decided it for their advantage, vowed to carry never any hair on their heads till preallably they had recovered the loss of both their honour and lands As likewise to the memory of the vow of a pleasant Spaniard called Michael Doris, who vowed to carry in his hat a piece of the skin of his leg, till he should be revenged of him who had struck it off Yet do not I know

a profuse discourse, one would think it had been broached for the introducing of a story of great importance and moment concerning the waging of some formidable war, or the notable change and mutation of potent states and kingdoms, but, in conclusion, the world

scorn thereof is not unlike to that of the mountain of Horace, which by the poet was made to cry out and lament most enormously, as a woman in the pangs and labour of child birth, at which deplorable and exorbitant cries and lamentations the whole neighbourhood being assembled in expectation to see some marvellous monstrous production, could at last perceive no other but the paltry ridiculous mouse

Your mousing, quoth Panurge, will not

to be flouted at, yet, as my vow imports, so

your own opinion freely, should I marry or no? Truly, quoth Epistemon, the case is hazardous, and the danger so eminently apparent, that I find myself too weak and insufficient to give you a punctual and peremptory resolution therein, and if ever it was true, that judgment is difficult in matters of the

fancies, by means whereof somewhat may be pitched upon of a seeming efficacy to the disentangling your mind of those dubious apprehensions wherewith it is perplexed, but they do not thoroughly satisfy me Some of the Platonic sect affirm, that whosoever is able to see his proper Genius, may know his own destiny I understand not their doctrine, nor do I think that you adhere to them, there is a palpable abuse I have seen the experience of it in a very curious gentleman of the country of Estangourre This is one of the points There is yet another not much better If there were any authority now in the oracles of Jupiter Ammon, of Apollo in Lebadia, Delphos, Delos, Cyrra, Patara, Tegyres, Preneste Lycia, Colophon, or in the Castilian Fountain, near Antiochia in Syria, between the Bran-

dudians, of Bacchus in Dodona, of Mercury in Phares, near Patras, of Apis in Egypt, of Serapis in Canope, of Faunus in Menalia, and Albunea near Tivoli, of Tiresias in Orchomenus, of Mopsus in Cilicia, of Orpheus in Lesbos, and of Trophonius in Leucadia, I would in that case advise you, and possibly not, to go thither for their judgment concerning the design and enterprise you have in hand But you know that they are all of them become as dumb as so many fishes, since the advent of that Saviour King, whose coming to this world hath made all oracles and prophecies to cease, as the approach of the sun's radiant beams expelleth goblins, bugbears, hob-thrushes, broams, screech owl mates, night walking spirits, and tenebrions These now are gone, but although they were as yet in continuance and in the same power, rule, and request that formerly they were, yet would not I counsel you to be too credulous in putting any trust in their responses Too many folks have been deceived thereby It stands, furthermore, upon record, how Agrippina did charge the fair Lollia with the crime of having interrogated the oracle of Apollo Clarius, to understand if she should be at any time married to the Emperor Claudius for which cause she was at first banished, and thereafter put to a shameful and ignominious death

But, saith Panurge, let us do better, the Ogygian Islands are not far distant from the haven of Sammalo Let us, after that we shall have spoken to our king make a voyage thither In one of these four isles, to wit that which hath its primest aspect towards the sun setting, it is reported, and I have read in good antique and authentic authors, that there reside many soothsayers, fortune tellers, vaticinators, prophets, and diviners of things to come, that Saturn inhabiteth that place bound with fair chains of gold, and within the concavity of a golden rock, being nourished with divine ambrosia and nectar, which are daily in great store and abundance transmitted to him from the heavens, by I do not well know what kind of fowls —it may be that they are the same ravens, which in the deserts are said to have fed St. Paul, the first hermit,—he very clearly foretelleth unto every one, who is desirous to be certified of the condition of his lot, what his destiny will be, and what future chance the fates have ordained for him, for the Parcæ, or Weird Sisters, do not twist, spin, or draw out a thread, nor yet doth Jupiter perpend, project, or deliberate any thing, which the good old celestial father knoweth not to the full, even whilst he is asleep This will be a very summary abbreviation of our labour, if we but hearken unto him a little upon the serious debate and canvassing of this my perplexity That is, answered Epistemon, a gullery too evident, a plain abuse and fib too fabulous I will not go, not I, I will not go

CHAPTER 25

How Panurge consulteth with Her Trippa

NEVERTHELESS, quoth Epistemon, continuing his discourse, I will tell you what you may do if you believe me, before we return to our king Hard by here in the Brown wheat [Bouchart] Island, dwelleth Her Trippa You know how by the arts of astrology, geomancy, chiromancy, metopomancy, and others of a like stuff and nature, he foretelleth all things to come, let us talk a little, and confer with him about your business Of that, answered Panurge, I know nothing but of this much concerning him I am assured that one day, and that not long since whilst he was prating to the great king of celestial, sublime and transcendent things, the lacqueys and footboys of the court, upon the upper steps of stairs between two doors, jummed, one after another as often as they listed, his wife, who is passable fair, and a pretty snug hussy Thus he who seemed very clearly to see all heavenly and terrestrial things without spectacles, who discoursed boldly of adventures passed, with great confidence opened up present cases and accidents, and stoutly professed the presaging of all future events and contingencies was not able with all the skill and cunning that he had to perceive the bumbasting of his wife whom he reputed to be very chaste, and hath not till this hour got notice of anything to the contrary Yet let us go to him, seeing you will have it so, for surely we can never learn too much They on the very next ensuing day came to Her Trippa's lodging Panurge by way of donative, presented him with a long gown lined all through with wolf skins, with a short sword mounted with a gilded hilt, and covered with a velvet scabbard, and with fifty good single angels then in a familiar and friendly way did he ask of him his opinion touching the affair At the very first Her Trippa, looking on him very wistly in the face, said unto him —Thou hast

the hand of a cuckold Afterwards, he with a white lead pen swiftly and hastily drew a certain number of divers kinds of points, which by rules of geomancy he coupled and joined together then said Truth itself is not truer than that it is certain, thou wilt be a

of heaven in all their parts whereof when he had considered the situation and the aspects

And here have I got new and further assurance thereof, so that I may now hardly pronounce, and affirm without any scruple or hesitation at all, that thou wilt be a cuckold, that furthermore, thou wilt be beaten by thine own wife, and that she will purloin, filch and steal of thy goods from thee for I find the seventh house in all its aspects, of a malignant influence, and every one of the planets threatening thee with disgrace, according as they stand seated towards one another, in relation to the horned signs of Aries Taurus, and Capricorn In the fourth house I find Jupiter in a decadence, as also in a tetragonal aspect to Saturn, associated with Mercury Thou wilt be soundly peppered my good honest fellow, I warrant thee I will be? answered Panurge A plague rot thee, thou old fool, and doating sot, how graceless and unpleasant thou art! When all cuckolds shall be at a general rendezvous, thou shouldst be their standard bearer But whence comes this ciron worm betwixt these two fingers? This Panurge said, putting the fore finger of his

of two horns, and shutting into his fist his

crosses, and calamities of others, whilst his own wife, in the interim, did keep an open bawdy house This varlet is poorer than ever was Irus, and yet he is proud, vaunting arrogant, self-conceited, over weening, and more insupportable than seventeen devils, in one word Πτωχαλάζων, which term of old was applied to the like beggarly strutting coxcombs Come, let us leave this madpash bedlam, this hair-brained fop, and give him leave to rave and doze his bellyfull, with his private and intimately acquainted devils, who if they were not the very worst of all infernal fiends, would never have deigned to serve such a knavish, barking cur as this is He hath not learnt the first precept of philosophy, which is, *Know thyself*, for, whilst he braggeth and boasteth, that he can discern the least mote in the eye of another, he is not able to see the huge block that puts out the sight of both his eyes This is such another Polypragmon, as is by Plutarch described He is of the nature of the Lamian witches, who in

their affairs than any lynx, but at home

abroad, when they were by themselves in private, to take their eyes out of their head from whence they were as easily removable, as a pair of spectacles from their nose, and to lay them up into a wooden slipper, which for that purpose did hang behind the door of their lodging

Panurge had no sooner done speaking when Her Trippa took into his hand a tamarisk branch In this, quoth Epistemon, he doth very well, right, and like an artist for Nicander calleth it the Divinatory tree Have you a mind, quoth Her Trippa, to have the truth of the matter yet more fully and amply disclosed unto you by pyromancy, by aeromancy, whereof Aristophanes in his *Clouds* maketh great estimation, by hydromancy, by lecanomancy,[24] of old in prime request ar

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fountain water, thy future wife, lechering and sercroupierising it with two swaggering ruffians, one after another Yea, but have a special care, quoth Panurge, when thou comest to put thy nose within mine arse, that thou

which at any time did happen or befall unto him Thou shalt not need to put on thy spectacles, for in a mirror thou wilt see her as clearly and manifestly nebrundiated, and billibodring it, as if I should show it in the fountain of the temple of Minerva, near Patras By coscinomancy,[28] most religiously observed of old amidst the ceremonies of the ancient Romans Let us have sieve and shears, and

have the plots and models all at hand ready for the purpose By tyromancy,[29] whereof we make some proof in a great Brehemont cheese which I here keep by me By gyromancy, if thou shouldest turn round circles,

...mancy, which kind of ventral fatiloquency was for a long time ...

their boiling of an ass's head upon burning coals By ceromancy, where by the means of wax dissolved into water, thou shalt see the figure, portrait, and lively representation of thy future wife and of her fredin fredaliatory belly thumping blades By capnomancy,[31] O the gallantest and most excellent of all secrets! By axionomancy, we want only a hatchet and a jet-stone to be laid together upon a quick fire of hot embers O how bravely Homer was versed in the practice hereof towards Penelope's suitors! By onychomancy, for that we have oil and wax By tephromancy,[33] thou wilt see the ashes thus

put in use by Tiresias and Polydamus, with the like certainty of event as was tried of old at the Dina-ditch, within that grove consecrated to Apollo, which is in the territory of the Lycians By chœromancy, let us have a great many hogs, and thou shalt have the bladder of one of them By cleromancy,[34] as the bean is found in the cake at the Epiphany

How do they call thee? Chaw turd, quoth Panurge Or yet by alectryomancy If I should here with a compass draw a round, and in looking upon thee, and considering thy lot divide the circumference thereof into four and twenty equal parts, then form a several letter of the alphabet upon every one of them, and lastly, posit a barley corn or two upon each of these so disposed letters, I durst promise upon my faith and honesty, that if a young virgin cock be permitted to range alongst and athwart them, he should only eat the grains which are set and placed upon these letters, A CUCKOLD THOU SHALT BE And that as fatidically as under the Emperor Valens, most perplexedly desirous to know the name of him who should be his successor to the empire, the cock, vaticinating and alectryomantic, ate up the pickles that were deposited on the letters Θ Ε Ο Δ THEOD Or, for the more certainty, will you have a trial of your fortune by the art of aruspiciny?[38] By augury? Or by extispiciny?[39] By turdispiciny, quoth Panurge Or yet by the mystery of necromancy? I will if you please, suddenly set up again, and revive some one lately deceased, as Apollonius of Tyane did to Achilles, and the Pythoness in the presence of Saul, which body, so raised up and re-quickened, will tell us the sum of all you shall require of him no more nor less than, at the invocation of Erictho a certain defunct person foretold

of sciomancy [40]

Go get thee gone quoth Panurge, thou frantic ass, to the devil and be buggered, filthy bardachio that thou art, by some Albanian for a steeple crowned hat Why the devil didst not thou counsel me as well to hold an emerald, or the stone of a hyena under my tongue? Or to furnish and provide myself *with tongues of whoops, and hearts of green* frogs? Or to eat the liver and milt of some

dragon? To the end that by those means I

teen brace of devils seize upon the body and soul of this horned renagado miscreant cuckold the enchanter witch and sorcerer of antichrist away to all the devils of hell? Let us return towards our king I am sure he will not be well pleased with us if he once come to get notice that we have been in the kennel of this muffled devil I repent my be ing come hither I would willingly dispense with a hundred nobles and fourteen yeomen on condition that he who not long since did blow in the bottom of my breeches should instantly with his squirting spittle inluminate his moustaches O Lord God now! how the villain hath besmoked me with vexation and anger with charms and witchcraft, and with a terrible coil and stir of infernal and Tartari an devils! The devil take him! Say *Amen* and let us go drink I shall not have any appe tite for my victuals how good cheer soever I make these two days to come—hardly these four

CHAPTER 26

How Panurge consulteth with Friar John of the Funnels

PANURGE was indeed very much troubled in mind and disquieted at the words of Her Trippa and therefore as he passed by the lit

together metagrabolized and confounded and my spirits in a most dunsical puzzle at the bitter talk of this devilish hellish damned fool. Hearken my dainty cod.

Mellow c
Lead-coloured c
Knurled c.
Suborned c.
Desired c
Stuffed c
Speckled c
Finely metalled c.
Arabian like c.
Trussed up grey-hound like c
Mounted c
Sleeked c
Diapred c
Spotted c
Master c
Seeded c
Lusty c
Jupped c
Milked c
Calfeted c
Raised c.
Odd c
Steeled c
Stale c
Orange tawny c
Embroidered c
Glazed c
Interlarded c
Burgher like c
Impowdered c
Ebonized c
Brasiliated c
Organized c
Passable c
Trunkified c
Furious c
Packed c
Hooded c
Varnished c
Renowned c
Matted c
Genetive c
Gigantal c
Oval c
Claustral c
Viril c
Stayed c
Massive c
Manual c
Absolute c
Well set c
Gemel c
Turkish c
Burning c
Thwacking c
Urgent c
Handsome c
Prompt c
Fortunate c
Boxwood c
Latten c
Unbridled c
Hooked c
Researched c
Encompassed c
Strouting out c.
Jolly c
Lively c
Gerundive c
Franked c
Polished c
Poudered Beef c.
Positive c
Spared c
Bold c
Lascivious c
Gluttonous c.
Resolute c
Cabbage like c
Courteous c
Fertile c
Whizzing c
Neat c
Common c
Brisk c
Quick c
Barelike c
Partitional c
Patronymic c
Cockney c
Auromercuriated c
Robust c
Appetizing c
Succourable c
Redoubtable c
Affable c
Memorable c
Palpaple c
Barbable c
Tragical c
Transpontine c
Digestive c
Active c
Vital c
Magistral c
Monarchal c
Subtil c
Hammering c
Clashing c
Tingling c
Usual c
Exquisite c
Trim c
Succulent c
Factious c
Clammy c
Fat c
High prized c
Requisite c
Laycod c
Hand filling c
Insuperable c
Agreeable c
Formidable c
Profitable c
Notable c
Musculous c
Subsidiary c
Satyric c
Repercussive c
Convulsive c
Restorative c
Masculinating c

PANTAGRUEL

Incarnative c.
S gillative c
Sallying c
Plump c.
Thundering c
Lechering c
Fulminating c
Sparkling c.
Ramming c
Lusty c
Household c
Pretty c
Astrolabian c
Algebraical c
Venust c
Aromatizing c
Trixy c
Paillard c
Gaillard c
Broaching c
Addle c
Syndicated c
Boulting c
Snorting c
Pilfering c
Shaking c
Bobb ng c
Chiveted c
Fumbling c
Topsyturvying c.
Raging c
Piled up c
Filled up c
Manly c.
Idle c.
Membrous c
Strong c
Twin c
Belabouring c
Gentle c
Stirring c
Confident c
Nimble c
Roundheaded c.
Figging c
Helpful c
Spruce c
Plucking c
Ramage c
Fine c
Fierce c
Brawny c
Compt c.
Repaired c
Soft c
Wild c.

Renewed c
Quaint c
Starting c
Fleshy c
Auxiliary c
New vamped c.
Improved c
Malling c
Sounding c
Battled c
Burly c
Seditious c
Wardian c
Protective c
Twinkling c
Able c
Algoristical c.
Odoriferous c
Pranked c
Jocund c
Routing c
Purloining c
Frolic c
Wagging c
Ruffling c
Jumbling c
Rumbling c
Thumping c
Bumping c
Cringeling c
Berumpling c
Jogging c
Nobbing c
Touzing c
Tumbling c.
Fambling c
Overturning c
Shooting c.
Culeting c
Jagged c.
Pinked c
Arsiversing c.
Polished c
Slasht c
Hamed c
Leisurely c
Cut c
Smooth c
Depending c
Independent c
Lingering c
Rapping c
Reverend c
Nodding c
Disseminating c.
Affecting c

Affected c
Grappled c
Stuffed c
Well fed c
Flourished c
Fallow c
Sudden c
Grasp full c
Swillpow c
Crushing c
Creaking c
Dilting c
Ready c
Vigorous c
Skulking c

Superlative c
Clashing c
Wagging c
Scriplike c.
Encremastered c
Bouncing c
Levelling c
Fly flap c
Perinæ tegminal c
Squat couching c
Short hung c
The hypogastrian c.
Witness bearing c
Testigerous c
Instrumental c

My hircabuzing cod and buttock stirring ballock Friar John my friend I do carry a ... respect unto thee and honour thee ... I hold for a

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thee a wife at ... tune Swinge her skin-coat as if thou ... beating on a stock fish and let the repercussion of thy clapper from her resounding metal make a noise as if a double peal of chiming bells were hung at the cremasters of thy ballocks As I say marry so do I understand, that thou shouldst fall to work as speedily as may be yea my meaning is that thou oughtest to be so quick and forward therein as on this same very day before sun set to cause proclaim thy banns of matrimony and make provision of bedsteads By the blood of a ... when wouldst thou delay

...not
at
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nearer it by three ... than we were two days ago The antichrist is already born at least it is so reported by many The truth is that hitherto the effects of his wrath have not reached further than to the scratching of his nurse and governesses His nails are not sharp enough as yet nor have his claws attained to their full growth, —he is little

Crescat nos qui vivimus multiplicemur ...

It is written so, and it is holy stuff, I warrant you the truth whereof is like to last as long as a sack of corn may be had for a penny, and a puncheon of pure wine for threepence Wouldst thou be content to be found with thy genitories full in the day of judgment? *Dum venerit judicare?*[12] Thou hast, quoth Panurge, a right clear, and neat spirit, Friar John, my metropolitan cod, thou speakst in very deed pertinently, and to purpose That belike was the reason which moved Leander of Abydos, in Asia whilst he was swimming through the Hellespontic sea, to make a visit to his sweetheart Hero of Sestus, in Europe to pray unto Neptune and all the other marine gods thus

Now, whilst I go, have pity on me,
And at my back returning drown me

He was loath, it seems, to die with his cods overgorged He was to be commended therefore do I promise that from henceforth no malefactor shall by justice be executed within my jurisdiction of Salmigondinois, who shall not, for a day or two at least before, be permitted to culbut, and foraminate onocrotal wise so that there remain not in all his vessels to write a Greek T Such a precious thing should not be foolishly cast away He will perhaps therewith beget a male and so depart the more contentedly out of this life, that he shall have left behind him one for one.

CHAPTER 27

How Friar John merrily and sportingly counselleth Panurge

By Saint Rigomé, quoth Friar John I do advise thee to nothing my dear friend Panurge, which I would not do myself were I in thy place Only have a special care, and take good heed thou solder well together the joints

venerean thwacking else thou art lost, poor soul For, if there pass long intervals betwixt the priapising feats, and that thou make an intermission of too large a time, that will befall thee which befides the nurses, if they desist from giving suck to children,—they lose their milk, and if continually thou do not hold thy aspersory tool in exercise, and keep thy mentul going thy lacticinian nectar will be gone, and it will serve thee only as a pipe to piss out at, and thy cods for a wallet of lesser value than a beggar's scrip This is a certain truth I tell thee, friend, and doubt not of it, for myself have seen the sad experiment thereof in many, who cannot now do what they would, because before they did not what

er sort of troglodytic people, that their chief pleasure may be placed in the case of sempiternal labouring Give order that henceforth they live not, like idle gentlemen, idly upon their rents and revenues, but that they may work for their livelihood, by breaking ground within the Paphian trenches Nay truly, answered Panurge, Friar John, my left ballock, I will believe thee, for thou dealest plain with me and fallest downright square upon the business, without going about the bush with frivolous circumstances and unnecessary reservations Thou with the splendour of a piercing wit hast dissipated all the louring clouds of anxious apprehensions and suspicions, which did intimidate and terrify me therefore the heavens be pleased to grant to thee, at all she-conflicts, a stiff standing fortune Well then, as thou hast said so will I do, I will, in good sooth, marry,—in that point there shall be no failing, I promise thee,—and shall have always by me pretty girls clothed with the name of my wife's waiting maids that lying under thy wings, thou mayest be night protector of their sisterhood, when thou comest to see me

Let this serve for the first part of the sermon Hearken, quoth Friar John, to the oracle of the bells of Varenes What say they? I hear and understand them, quoth Panurge, their sound is, by my thirst, more uprightly fatidical, than that of Jove's great kettles in

the elements invite and prompt me to it Let this word be to thee a brazen wall, by diffidence not to be broken through As for the second part of this our doctrine,—thou seemest in some measure to mistrust the readiness of my paternity, in the practising of my placket racket within the Aphrodisian tennis-court at all times fitting, as if the stiff god of

gardens were not favourable to me I pray

and active in all things, and everywhere, and never stubborn or refractory to my will or pleasure I need no more, but to let go the reins, and slacken the leash, which is the bel-

chioness of Oincester, in England, yet I desire thee to give credit to it, that I lack not for what is requisite to overlay the stomach of her lust, but have wherewith aboundingly to

the greater part, the lechery of a woman is ravenous and unsatisfiable Nevertheless, let such as are my friends, who read those pas-

as copious in the giving, as can in craving be their *vade mecums* Do not here produce ancient examples of the paragons of Paillardice, and offer to match with my testiculatory ability the Priapæan prowess of the fabulous fornicators, Hercules, Proculus Cæsar, and Mahomet, who in his *Alchoran* doth vaunt, that in his cods he had the vigour of threescore bully ruffians, but let no zealous Christian trust the rogue,—the filthy ribald rascal is a liar Nor shalt thou need to urge authorities, or bring forth the instance of the Indian prince

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piece of generation in the act of carnal concupiscence above threescore and ten times in the space of four and twenty hours Of that I believe nothing

wronged, for it is true, and *Probatum est*,[41] that my pioneer of nature,—the sacred ithy-

it was laid down, whether openly in the view of all, or covertly out of the sight of any, such was the ineffable virtue thereof for excitating and stirring up the people of both sexes unto lechery, that the whole inhabitants and indwellers, not only of that, but likewise of all

fore I have perceived, and found in my codpiece a certain kind of energy, or efficacious

of church or market, but only tell thee, that once at the representation of the Passion, which was acted at Saint Maxent's, I had no sooner entered within the pit of the theatre,

was not angel, man, devil, nor deviless, upon the place, who would not then have bricolitched it with all their heart and soul The prompter forsook his copy, he who played St Michael s part came down from his perch, the devils issued out of hell, and carried along with them most of the pretty girls that were there, yea, Lucifer got out of his fetters,

vals out of order, withdrew himself

CHAPTER 28

How Friar John comforteth Panurge in the doubtful matter of cuckoldry

I UNDERSTAND thee well enough, said Friar John, but time makes all things plain The most durable marble or porphyry is subject

years hence, that thy cods hang dangling downwards for want of a better truss I see thee waxing a little hoar headed already. Thy beard, by the distinction of grey, white,

tawny and black hath to my thinking the resemblance of a map of the terrestrial globe or geographical chart Look attentively upon and take inspection of what I shall show unto thee Behold there Asia Here are Tygris and Euphrates Lo there Africa Here is the mountain of the moon —yonder thou mayest perceive the fenny march of Nilus On this side lieth Europe Dost thou not see the Abbey of Theleme? This little tuft which is altogether white is the Hyperborean Hills By the thirst of my throple friend, when snow is on the mountains I say the head and the chin there is not then any considerable heat to be expected in the valleys and low-countries of the cod piece By the kibes of thy heels quoth Panurge thou dost not understand the topics When snow is on the tops of the hills lightning thunder tempest whirlwinds storms hurricanes and all the devils of hell rage in the valleys Wouldst thou see the experience thereof go to the territory of the Swiss and earnestly perpend with thyself there the situation of the lake of Wunderberlich about four leagues distant from Berne on the Syonside of the land Thou twittest me with my grey hairs yet considerest not how I am of the nature of leeks which with a white head carry a green fresh straight and vigorous tail The truth is nevertheless (why should I deny it?) that I now and then discern in myself some indicative signs of old age Tell this I prithee to nobody but let it be kept very close and secret betwixt us two for I find the wine much sweeter now more savoury to my taste and unto my palate of a better relish than formerly I was wont to do and withal besides mine accustomed manner I have a more dreadful apprehension than I ever heretofore have had of lighting on bad wine Note and observe that this doth argue and portend I know not what of the west and occident of my time and signifieth that [illegible]

past [illegible]

That [illegible]

drink [illegible]

hale it the thing that I fear nor is it there where my shoe pinches The thing that I doubt most and have greatest reason to [illegible]

long and short of it For I am by all those whom I have spoken to menaced and threatened with a horned fortune and all of them affirm it is the lot to which from heaven I am predestinated Every one answered Friar John that would be a cuckold is not one If it be thy fate to be hereafter of the number of that horned cattle then may I conclude [illegible]

willers And finally with this other *Ergo* thou shalt be saved and have a place in paradise These are monachal topics and maxims of the cloister Thou mayst take more liberty to sin [illegible]

wouldst thou be so impious as not to acquiesce in thy destiny? Speak thou jaded cod

Faded c	Cloyed c
Mouldy c	Squeezed c.
Musty c	Resty c
Paltry c	Pounded c
Senseless c	Loose c
Foundered c.	Coldish c
Distempered c	Pickled c
Bewrayed c	Churned c
Inveigled c	Filliped c
Dangling c	Singlifild c
Stupid c	Begrimed c
Seedless c	Wrinkled c
Soaked c	Fainted c
Louting c	Extenuated c
Discouraged c	Grim c
Surfeited c	Wasted c
Peevish c	Inflamed c
Translated c	Unhinged c
Forlorn c	Scurvy c
Unsavoury c	Straddling c
Worm eaten c.	Putrified c
Overtoiled c	Maimed c
Miserable c	Overlechered c.
Steeped c	Druggerly c
Kneaded with-cold water c	Mitified c
Appealant c	Goat ridden c
Swaggering c.	Weakened c
Withered c	Ass ridden c
Broken reined c.	Puff pasted c.
Defective c	St Anthonified c
Crestfallen c	Untriped c
Felled c	Blasted c
Fleeted c	Cut off c
	Beveraged c

Scarified c
Dashed c.
Slashed c.
Infeebled c
Whore-hunting c
Deteriorated c
Chill c
Scrupulous c.
Crazed c
Tasteless c
Hacked c
Flaggy c
Scrubby c.
Drained c.
Haled c.
Lolling c
Drenched c.
Burst c
Stirred up c
Mitred c
Peddlingly furnished c.
Rusty c.
Exhausted c.
Perplexed c
Unhelved c.
Fizzled c
Leprous c.
Bruised c
Spadonic c
Boughty c.
Mealy c
Wrangling c.
Gangreened c
Crustrissen c
Ragged c.
Quelled c
Bragodochio c
Beggarly c
Trepanned c
Bedusked c.
Emasculated c.
Corked c
Transparent c.
Vile c.
Antidated c.
Chopped c
Pinked c.
Cup-glassified c
Fruitless c.
Riven c.
Pursy c.
Fusty c
Jadish c
Fistulous c
Languishing c
Maleficiated c
Hectic c
Worn out c.
Ill favoured c
Duncified c
Macerated c
Paralytic c
Degraded c
Benumbed c
Bat like c
Fart shotten c
Sunburnt c
Pacified c
Blunted c
Rankling tasted c.
Rooted out c
Costive c
Hailed-on c.
Cuffed c
Buffeted c
Whirreted c
Robbed c
Neglected c
Lame c
Confused c
Unsavoury c
Overthrown c
Boulted c
Trode under c
Desolate c
Declining c
Stinking c
Sorrowful c
Murdered c
Matachin like c.
Besotted c
Customerless c.
Minced c
Exulcerated c.
Patched c
Stupified c
Annihilated c
Spent c
Foiled c
Anguished c
Disfigured c
Disabled c
Forceless c
Censured c
Cut c
Rifled c
Undone c
Corrected c.
Slit c
Skittish c.
Spungy c.
Botched c
Dejected c
Jagged c
Pining c
Deformed c.
Mischieved c.
Cobbled c
Imbased c
Ransacked c
Despised c
Mangy c.
Abased c.
Supine c
Mended c
Dismayed c
Harsh c
Beaten c
Barred c
Abandoned c
Confounded c
Loutish c
Borne down c
Sparred c
Abashed c
Unseasonable c
Oppressed c
Grated c
Falling away c
Small cut c
Disordered c
Latticed c
Ruined c
Exasperated c.
Rejected c
Belammed c
Febricitant c
Perused c
Emasculated c
Roughly handled c
Examined c.
Cracked c
Wayward c.
Hagled c
Gleaning c
Ill favoured c
Pulled c
Drooping c
Faint c
Parched c
Paltry c
Cankered c
Void c
Vexed c
Bestunk c.
Crooked c
Brabbling c
Rotten c.
Anxious c
Clouted c
Tired c
Proud c
Fractured c
Melancholy c
Coxcombly c
Base c
Bleaked c
Detested c.
Diaphanous c
Unworthy c
Checked c
Mangled c
Turned over c.
Harried c
Flawed c
Froward c
Ugly c
Drawn c.
Riven c
Distasteful c
Hanging c
Broken c
Limber c.
Effeminate c
Kindled c
Evacuated c
Grieved c
Carking c
Disorderly c
Empty c
Disquieted c.
Desisted c
Confounded c
Hooked c
Divorous c.
Weaned c
Sad c.
Cross c
Vain glorious c
Poor c
Brown c.
Shrunken c
Abhorred c.
Troubled c
Scornful c
Dishonest c
Reproved c.
Cocketed c
Filthy c.
Shred c
Chawned c.
Short winded c
Branchless c.

Chapped c
Failing c
Deficient c
Lean c
Consumed c.
Used c
Puzzled c.
Allayed c.
Spoiled c
Clogged c
Palsy strucken c
Amazed c
Bedunsed c.
Extirpated c.
Banged c.
Stripped c
Hoary c
Winnowed c
Decayed c
Disastrous c.
Unhandsome c
Stummed c
Barren c.
Wretched c
Feeble c
Cast down c
Stopped c.
Kept under c
Stubborn c.
Ground c
Retchless c
Weather beaten c
Flayed c
Bald c
Tossed c
Flapping c
Cleft c
Meagre c.
Dumpified c
Suppressed c
Hagged c.
Jawped c.
Havocked c.
Astonished c.
Dulled c.
Slow c.
Plucked up c.
Constipated c.
Blown c.
Blockified c.
Pommeled c.
All to-be mauled c
Fallen away c
Unlucky c.
Sterile c
Beshitten c.

Appeased c
Cutiff c
Woful c
Unseemly c
Heavy c
Weak c
Prostrated c
Uncomely c
Naughty c
Laid flat c
Suffocated c
Held down c.
Barked c
Hairless c
Flamping c
Hooded c
Wormy c
Besysted c
Faulty c
Bemealed c.
Mortified c
Scurvy c
Bescabbed c
Torn c
Subdued c
Sneaking c
Bare c
Swart c
Smutched c
Raised up c
Chopped c.
Flirted c
Blained c
Blotted c
Sunk in c
Gastly c
Unpointed c.
Beblistered c
Wizened c
Beggar plated c
Douf c
Clarty c
Lumpish c
Abject c.
Side c
Choked up c.
Backward c
Prolix c
Spotted c
Crumpled c
Frumpled c.
Stale c
Corrupted c
Beflowered c.
Amated c
Blackish c.

Underlaid c
Loathing c
Ill filled c
Bobbed c
Mated c.
Tawny c.
Whealed c
Besmeared c
Hollow c
Pantless c
Guizened c
Demiss c.
Refractory c
Rensy c
Frowning c

Limping c.
Ravelled c.
Rammish c.
Gaunt c
Beskimmered c
Scraggy c.
Lank c
Swashring c
Moyling c
Swinking c
Harried c.
Tugged c
Towed c
Misused c.
Adamitical c

Ballockatso to the devil my dear friend

Sister Parcæ? What a pox to thy bones dost thou mean stony cod? Thou wouldst if thou couldst a great deal worse than the giants of old intended to have done Come hither billcullion Whether wouldst thou be jealous without a cause or be a cuckold and know nothing about it? Neither the one nor the other quoth Panurge would I choose to be But if I can get an inkling of the matter I will provide well enough or there shall not be one stick of wood within five hundred

me now that we are nearer to them! *Do not marry marry not not not not not marry marry not not not not not If thou marry*

begin to be angry This campanalian oracle fretteth me to the guts—a March hare was never in such a chaff as I am O how I am

destitute, that married men cannot know how to sail through the seas of this mortal life, and be safe from the whirlpools, quicksands rocks, and banks, that lie alongst the coast of Cornwall?

I will, said Friar John, show thee a way, and teach thee an expedient, by means whereof thy wife shall never make thee a cuckold without thy knowledge, and thine own consent Do me the favour, I pray thee, quoth Panurge, my pretty soft downy cod, now tell it, billy, tell it, I beseech thee Take, quoth Friar John, *Hans Carvel's* ring upon thy finger, who was the King of Melinda's chief jeweller Besides that this Hans Carvel had the reputation of being very skilful and expert in the lapidary's profession, he was a studious, learned, and ingenious man, a scientific person, full of knowledge, a great philosopher, of sound judgment, of a prime wit, good sense, clear-spirited, an honest creature, courteous charitable, a giver of alms, and of a jovial humour, a boon companion, and a merry blade, if ever there was any in the world. He was somewhat gorbellied, had a little shake in his head, and was in effect unwieldy of his body In his old age he took to wife the bailiff of Concordat's daughter, young fair, jolly, gallant, spruce, frisk, brisk, neat, feat smirk, smug compt, quaint, gay, fine tricsy, trim, decent, proper, graceful, handsome, beautiful, comely, and kind—a little too much—to her neighbours and acquaintance

Hereupon it fell out, after the expiring of a scantling of weeks, that Master Carvel became as jealous as a tiger, and entered into a very profound suspicion, that his new-married gixy did keep a buttock stirring with others To prevent which inconveniency, he did tell her many tragical stories of the total ruin of several kingdoms by adultery, did read unto her the legend of chaste wives then made some lectures to her in the praise of the choice virtue of pudicity, and did present her with a book in commendation of conjugal fidelity, wherein the wickedness of all licentious women was odiously detested, and withal he gave her a chain enriched with pure oriental sapphires. Notwithstanding all this, he found her always more and more inclined to the reception of her neighbour copes mates so that day by day his jealousy increased In sequel whereof, one night as he was lying by her, whilst in his sleep the rambling fancies of the lecherous deportments of his wife did take up the cellules of his brain, he dreamt that he encountered with the devil, to whom he had discovered to the full the buzzing of his head, and suspicion that his wife did tread her shoe awry The devil, he thought, in this perplexity, did for his comfort give him a ring, and therewithal did kindly put it on his middle finger, saying, Hans Carvel, I give thee this ring—whilst thou carriest it upon that finger, thy wife shall never carnally be known by any other than thyself, without thy special knowledge and consent Grammercy, quoth *Hans Carvel, my Lord Devil, I* renounce Mahomet if ever it shall come off my finger The devil vanished, as is his custom, and then Hans Carvel, full of joy awaking, found that his middle finger was as far as it could reach within the what-do-you-call-it of his wife I did forget to tell thee, how his wife, as soon as she had felt the finger there, said in recoiling her buttocks, Off, yes, nay, tut pish, tush aye, lord, that is not the thing which should be put up in that place With this Hans Carvel thought that some pilfering fellow was about to take the ring from him Is not this an infallible, and sovereign antidote? Therefore, if thou wilt believe me in imitation of this example never fail to have continually the ring of thy wife's commodity upon thy finger When that was said, their discourse and their way ended

CHAPTER 29

How Pantagruel convocated together a Theologian, Physician Lawyer, and Philosopher, for extricating Panurge out of the perplexity wherein he was

No sooner were they come into the royal palace, but they to the full, made report unto Pantagruel of the success of their expedition and showed him the response of Raminagrobis When Pantagruel had read it over and over again the oftener he perused it, being the better pleased therewith he said in addressing his speech to Panurge, I have not as yet seen any answer framed to your demand which affordeth me more contentment For in this his succinct copy of verses, he summarily, and briefly, yet fully enough expresseth how he would have us to understand that every one, in the project and enterprise of marriage ought to be his own carver, sole arbitrator of his proper thoughts, and from himself alone take counsel in the main and peremptory closure of what his determination

should be, in either his assent to or dissent

harbour it within your mind I know for certain and therefore may I with the greater confidence utter my conception of it that *Philauty*, or self love, is that which blinds your judgment and deceiveth you

Let us do otherways, and that is this Whatever we are, or have, consisteth in three things—the soul, the body, and the goods Now, for the preservation of these three, there are three sorts of learned men ordained, each respectively to have care of that one which is recommended to his charge Theologues are appointed for the soul, physicians for the welfare of the body, and lawyers for the safety of our goods Hence it is, that it is my resolution to have on Sunday next with me at dinner a divine, a physician, and a lawyer, that with those three assembled thus together, we may in every point and particle confer at large of your perplexity By Saint

breech, to cajole him We give our souls to keep to the theologues who for the greater part are heretics Our bodies we commit to the physicians, who never themselves take any physic And then we intrust our goods to the lawyers, who never go to law against one another You speak like a courtier, quoth Pantagruel But the first point of your assertion is to be denied for we daily see how good theologues make it their chief business, their whole and sole employment by their deeds, their words, and writings, to extirpate errors and heresies out of the hearts of men, and in their stead profoundly plant the true and lively faith The second point you spoke of I commend for, in truth the professors of the art of medicine give so good order to the prophylactic, or conservative part of their faculty, in what concerneth their proper healths, that they stand in no need of making use of the other branch, which is the curative, or therapeutic, by medicaments As for the

nations of those who are their clients, that they have no leisure to attend any controversies of their own Therefore, on the next ensu

I believe, quoth Epistemon, that throughout the whole country, in all the corners thereof, you could not have pitched upon such other four Which I speak not so much in regard of the most excellent qualifications and accomplishments wherewith all of them are endowed for the respective discharge and management of each his own vocation and calling (wherein without all doubt or controversy, they are the paragons of the land and surpass all others,) as for that Rondibilis, is married now, who before was not,—Hippothadeus was not before, nor is yet,—Bridlegoose was married once, but is not now,—and Trouillogan is married now, who wedded was to another wife before Sir, if it may stand with your good liking, I will ease Carpalim of some parcel of his labour, and invite Bridlegoose myself, with whom I of a long time have had a very intimate familiarity, and unto whom I am to speak on the behalf of a pretty hopeful youth who now studieth at Tholouse under the most learned, virtuous Doctor Boissonet Do what you deem most expedi-

do so love and respect for one of the ablest

CHAPTER 30

How the theologue, Hippothadeus, giveth counsel to Panurge in the matter and business of his nuptial enterprise

The dinner on the subsequent Sunday was no sooner made ready, than that the afore-

named invited guests gave thereto their appearance, all of them, Bridlegoose only excepted, *who was the deputy governor of* Fonsbeton At the ushering in of the second service, Panurge, making a low reverence, spake thus Gentlemen, the question I am to propound unto you shall be uttered in very few words, Should I marry or no? If my doubt herein be not resolved by you, I shall hold it altogether insolvable, as are the *Insolubilia de Aliaco*,[44] for all of you are elected, chosen and culled out from amongst others, every one in his own condition and quality, like so many picked peas on a carpet

The Father Hippothadeus, in obedience to the bidding of Pantagruel, and with much *courtesy to the* company, answered exceedingly modestly after this manner My friend, you are pleased to ask counsel of us, but first you must consult with yourself Do you find any trouble or disquiet in your body by the importunate stings and pricklings of the flesh? That I do quoth Panurge, in a hugely strong and almost irresistible measure Be not offended, I beseech you, good father at the freedom of my expression No truly, friend, not I quoth Hippothadeus, there is no reason why I should be displeased therewith But in this carnal strife and debate of yours, have you obtained from God the gift and special grace of *continency*? In good faith not, quoth Panurge My counsel to you in that case, my friend, is that you marry, quoth Hippothadeus for you should rather choose to marry once, than to burn still in fires of concupiscence Then Panurge, with a jovial heart and a loud voice, cried out, That is spoke gallantly, without circumbilivagnating about and about and never hitting it in its central point Grammercy, my good father! In truth I am resolved now to marry, and without fail I shall do it quickly I invite you to my wedding By the body of a hen we shall make good cheer, and be as merry as crickets You shall wear the bride*groom's colours, and* if we eat a goose, my wife shall not roast it for me I will intreat you to lead up the first dance of the bride's maids, if it may please you to do me so much favour and honour *There resteth yet a small difficulty, a little* scruple, yea even less than nothing, whereof I humbly crave your resolution Shall I be a cuckold, father, yea or no? *By no means*, answered Hippothadeus, will you be a cuckold, if it please God *O the Lord* help us now, quoth Panurge whither are we driven to, good folks? To the conditionals, which, according to the rules and precepts of the dialectic faculty, *admit of all contradictions and* impossibilities If my Transalpine mule had wings, my Transalpine mule would fly If it please God, I shall not be a cuckold, but I shall be a cuckold, if it please him Good God, if this were a condition which I knew how to prevent, my hopes should be as high as ever, nor would I despair But you here send me to God's privy council, to the closet of his little pleasures You, my French countrymen, which is the way you take to go thither?

My honest father, I believe it will be your best not to come to my wedding The clutter and dingle *dangle noise of* marriage guests will but disturb you, and break the serious fancies of your brain You love repose with solitude and silence, I really believe you will not come And then you dance but indifferently, and would be out of countenance at the first entry I will send you some good things to your chamber, together with the bride's favour, and there you may drink our health, *if it may stand with your good liking* My friend, quoth Hippothadeus, take my words in the sense wherein I mean them, and do not misinterpret me When I tell you,—if it please God,—do I to you any wrong there*in? Is it an ill expression? Is it* a blaspheming clause, or reserve any way scandalous unto the world? Do not we thereby honour the Lord God Almighty, Creator, Protector, and Conserver of all things? Is not that a mean, whereby we do acknowledge him to be the sole giver of all whatsoever is good? Do not we in that manifest our faith, that we believe all things to depend upon his infinite and incomprehensible bounty? and that without him nothing can be produced, nor after its production be of any value force, or power, without the concurring aid and favour of his assisting grace? Is it not a canonical and authentic exception, worthy to be premised to all our undertakings? Is it not expedient that what we propose unto ourselves, be still referred to what shall be disposed of by the sacred will of God, unto which all things must *acquiesce in the heavens as well as on the* earth? Is not that verily a sanctifying of his holy name? My friend, you shall not be a cuckold, if it please God, nor shall we need to despair of the knowledge of his good will and pleasure *herein, as if it were such an abstruse* and mysteriously hidden secret, that for the

clear understanding thereof it were necessary to consult with those of his celestial privy council, or expressly make a voyage unto the empyrean chamber, where order is given for the effectuating of his most holy pleasures

and virtue—such a one as hath not at any time haunted or frequented the company or conversation of those that are of corrupt and depraved manners, one loving and fearing

his grace through any defect of faith, or transgression against the ordinances of his holy law wherein adultery is most rigorously forbidden and a close adherence to her husband alone, most strictly and severely enjoined, yea, in such sort, that she is to cherish, serve, and love him above any thing, next to God, that meriteth to be beloved In the interim, for the better schooling of her in these instructions, and that the wholesome doctrine of a matrimonial duty may take the deeper root in her mind, you must needs carry yourself so on your part and your behaviour is to be such that you are to go before her in a good example, by entertaining her unfeignedly with a conjugal amity, by continually approving yourself in all your words and actions a faithful and discreet husband, and by living not only at home and privately with your own household and family, but in the face also of all men, and open view of the

matrimonial oath For as that looking-glass is not the best, which is most decked with gold and precious stones, but that which representeth to the eye the liveliest shapes of objects set before it, even so that wife should not be most esteemed who richest is, and of the noblest race, but she who, fearing God, conforms herself nearest unto the humour of her husband

Consider how the moon doth not borrow her light from Jupiter, Mars, Mercury, or any other of the planets, nor yet from any of those splendid stars which are set in the spangled firmament, but from her husband only, the bright sun, which she receiveth from him more or less, according to the manner of his aspect and variously bestowed eradiations Just so should you be a pattern to your wife in virtue, goodly zeal, and true devotion, that by your radiance in darting on her the aspect of an exemplary goodness, she, in your imitation may outshine the luminaries of all other women To this effect you daily must implore God's grace to the protection of you both You would have me then, quoth Panurge, twisting the whiskers of his beard on either

out all doubt she is dead, and truly to my best remembrance I never saw her, the Lord forgive me! Nevertheless I thank you, father

CHAPTER 31

How the physician Rondibilis counselleth Panurge

manner, I say, Now for the rest Therefore, I beseech you, my good master Rondibilis should I marry or not? By the raking pace of my mule, quoth Rondibilis, I know not what answer to make to this problem of yours

You say that you feel in you the pricking stings of sensuality, by which you are stirred up to venery I find in our faculty of medicine, and we have founded our opinion therein upon the deliberate resolution and final decision of the ancient Platonics, that carnal concupiscence is cooled and quelled five several ways

First, by the means of wine I shall easily believe that, quoth Friar John, for when I am well whittled with the juice of the grape, I care for nothing else, so I may sleep When I

say, quoth Rondibilis, that wine abateth lust,

in the sinews, a dissipation of the generative seed, a numbness and hebetation of the sens-

plers and drunkards, is most commonly painted beardless, and clad in a woman's habit, as a person altogether effeminate, or like a libbed eunuch Wine, nevertheless, taken moderately, worketh quite contrary effects as is implied by the old proverb, which saith—That Venus takes cold, when not accompanied with Ceres and Bacchus This opinion is of great antiquity, as appeareth by the testimony of Diodorus the Sicilian, and confirmed by Pausanias, and universally held amongst the Lampsacians, that Don Priapus was the son of Bacchus and Venus

Secondly, The fervency of lust is abated by certain drugs, plants, herbs, and roots, which make the taker cold, maleficiated, unfit for, and unable to perform the act of generation, as hath been often experimented in the water lily, Heraclea, Agnus Castus, willow twigs, hemp stalks, woodbine, honeysuckle, tamarisk, chaste tree, mandrake, bennet, keck bugloss, the skin of a hippopotamus, and many other such, which, by convenient doses proportioned to the peccant humour and constitution of the patient, being duly and seasonably received within the body,—what by their elementary virtues on the one side, and peculiar properties on the other,—do either benumb mortify, and beclumpse with cold the prolific semence, or scatter and disperse the spirits, which ought to have gone along

ated, and ejected We have nevertheless of those ingredients, which, being of a contrary operation, heat the blood, bend the nerves, unite th

ance I have no need of these, quoth Panurge, God be thanked, and you, my good master. Howsoever, I pray you, take no exception or offence at these my words, for what I have said was not out of any ill will I did bear to you, the Lord, he knows

Thirdly, The ardour of lechery is very much subdued and check'd by frequent labour and continual toiling For by painful exercises and laborious working, so great a dissolution is brought upon the whole body, that the blood, which runneth alongst the channels of the veins thereof, for the nourishment and alimentation of each of its members, hath neither time, leisure, nor power to afford the

gardeth than the propagating of the species, and the multiplication of human kind Whence it is, that Diana is said to be chaste, because she is never idle, but always busied about her hunting For the same reason was a camp, or leaguer, of old called *Castrum*, as if they would have said *Castum* [45] because the soldiers, wrestlers, runners, throwers of the bar, and other such like athletic champions, as are usually seen in a military circumvallation, do incessantly travail and turmoil, and are in perpetual stir and agitation To this purpose Hippocrates also writeth in his book, *De Aere, Aqua, et Locis*, That in his time there was a people in Scythia, as impotent as eunuchs in the discharge of a venerean exploit, because that without any cessation, pause, or respite, they were never from off horseback, or otherwise assiduously employed in some troublesome and molesting drudgery

On the other part, in opposition and repugnancy hereto, the philosophers say, That idleness is the mother of luxury When it was

signs, aims, engines, and devices, and so disable and appal him that his bow, quiver, and darts should from thenceforth be a mere needless load and burthen to him for that it could not then lie in his power to strike, or wound any of either sex, with all the arms he

thickets, as the Parthians knew well how to

whom he is able to pierce with all his arrows In confirmation hereof, Theophrastus being asked on a time, What kind of beast or thing he judged a toyish, wanton love to be? he made answer, That it was a passion of idle

this cause the Sicyonian sculptor Canachus, being desirous to give us to understand that sloth, drowsiness, negligence, and laziness were the prime guardians and governesses of ribaldry, made the statue of Venus, not standing as other stone-cutters had used to do but sitting

Fourthly, The tickling pricks of incontinency are blunted by an eager study, for from thence proceedeth an incredible resolution of the spirits that oftentimes there do not remain so many behind as may suffice to push and thrust forwards the generative resudation to the places thereto appropriated, and there withal inflate the cavernous nerve, whose office is to ejaculate the moisture for

carriage of a man exceeding earnestly set upon some learned meditation and deeply plunged therein, and you shall see how all the arteries of his brains are stretched forth,

tion —as likewise of the memory, recordation, and remembrance, and with great alacrity, nimbleness, and agility to run, pass, and course from the one to the other, through

taking their rise and origin from the left capsule of the heart, bring through several circuits, ambages, and anfractuosities, the vital spirits, to subtilize and refine them to the

time will seem to be suspended from each their proper charge and office, and his exterior senses to be at a stand In a word, you cannot otherwise choose than think, that he is by an extraordinary ecstacy quite transported of what he was, or should be, and that Socrates

hath been still, accounted a virgin The muses upon the same consideration are esteemed perpetual maids and the graces for the like reason, have been held to continue in a sempiternal pudicity.

I remember to have read that Cupid on a time being asked of his mother Venus, why he did not assault and set upon the Muses, his answer was, That he found them so fair, so sweet, so fine, so neat, so wise, so learned, so modest, so discreet, so courteous, so virtuous, and so continually busied and employed — one in the speculation of the stars,—another in the supputation of numbers,—the third in

[illegible] manner of writing histories, and books on all sorts of subjects,—and the ninth in the mysteries, secrets, and curiosities of all sciences, faculties, disciplines, and arts whatsoever, whether liberal or mechanic, that approaching near unto them he unbent his bow, shut his quiver, and extinguished his torch, through mere shame, and fear that by mischance he might do them some hurt or prejudice Which done, he thereafter put off the fillet wherewith his eyes were bound, to look them in the face, and to hear their melody

and poetic odes There took he the greatest pleasure in the world, that many times he was transported with their beauty and pretty behaviour, and charmed asleep by the harmony, so far was he from assaulting them, or interrupting their studies Under this article may be comprised what Hippocrates wrote in the afore-cited treatise concerning the Scythians, as also that in a book of his, entitled, *Of Breeding and Production*, where he hath affirmed all such men to be unfit for generation, as have their parotid arteries cut—whose situation is beside the ears—for the reason given already, when I was speaking of the resolution of the spirits, and of that spiritual blood whereof the arteries are the sole and proper receptacles, and that likewise he doth maintain a large portion of the parastatic liquor to issue and descend from the brains and backbone

Fifthly, by the too frequent reiteration of the act of venery. There did I wait for you quoth Panurge, and shall willingly apply it to myself, whilst any one that pleaseth may, for me, make use of any of the four preceding. That is the very same thing, quoth Friar John, which Father Scyllino, Prior of Saint Victor at Marseilles, calleth by the name of maceration, and taming of the flesh I am of the same opinion,—and so was the hermit of Saint Radegonde, a little above Chinon for, quoth he, the hermits of Thebaide can no way more aptly or expediently macerate and bring down the pride of their bodies, daunt and mortify their lecherous sensuality, or depress and overcome the stubbornness and rebellion of the flesh, than by duffling and fanfreluching it five and twenty or thirty times a day I see Panurge, quoth Rondibilis, neatly featured, and proportioned in all the members of his body, of a good temperament in his humours, well complexioned in his spirits, of a competent age, in an opportune time, and of a reasonably forward mind to be married. Truly, if he encounter with a wife of the like nature, temperament and constitution, he may beget upon her children worthy of some transpontine monarchy, and the sooner he marry, it will be the better for him, and the more conducible for his profit, if he would see and have his children in his own time well provided for Sir, my worthy master, quoth Panurge, I will do it, do not you doubt thereof, and that quickly enough, I warrant you Nevertheless, whilst you were busied in the uttering of your learned discourse, this flea which I have in mine ear hath tickled me more than ever. I retain you in the number of my festival guests, and promise you, that we shall not want for mirth, and good cheer enough, yea, over and above the ordinary rate And, if it may please you, desire your wife to come along with you, together with her she-friends and neighbours—that is to be understood—and there shall be fair play

CHAPTER 32

How Rondibilis declareth cuckoldry to be naturally one of the appendances of marriage

THERE remaineth, as yet, quoth Panurge, going on in his discourse, one small scruple to be cleared You have seen heretofore, I doubt not, in the Roman standards, *S P Q R*[46] *Si, Peu, Que, Rien* Shall not I be a cuckold? By the haven of safety, cried out Rondibilis, what is this you ask of me? If you shall be a cuckold? My noble friend, I am married, and you are like to be so very speedily, therefore be pleased, from my experiment in the matter, to write in your brain with a steel pen this subsequent ditton, 'there is no married man who doth not run the hazard of being made a cuckold' Cuckoldry naturally attendeth marriage The shadow doth not more naturally follow the body, than cuckoldry ensueth after marriage, to place fair horns upon the husbands' heads.

And when you shall happen to hear any man pronounce these words—he is married—if you then say he is, hath been, shall be, or may be a cuckold, you will not be accounted an unskilful artist in framing of true consequences Tripes and bowels of all the devils, cries Panurge, what do you tell me? My dear friend, answered Rondibilis, as Hippocrates on a time was in the very nick of setting forwards from Lango to Polistillo, to visit the philosopher Democritus, he wrote a familiar letter to his friend Dionysius, wherein he desired him, that he would, during the interval of his absence, carry his wife to the house of her father and mother, who were an honourable couple, and of good repute, because I would not have her at my home, said he, to make abode in solitude Yet, notwithstanding this her residence beside her parents, do not fail, quoth he, with a most heedful care and circumspection, to pry into her ways, and to espy what places she shall go to with her mother, and who those be that shall

unto her Not, quoth he, that I do mistrust her virtue or that I seem to have any diffidence of her pudicity, and chaste behaviour, —for of that I have frequently had good and real proofs —but I must freely tell you she is a woman There lies the suspicion

My worthy friend the nature of women is

their own inclinations and with all the cunning they can dissemble and play the hypocrite in the sight and presence of their husbands who come no sooner to be out of the

counterfeit garb and openly declare and manifest the interior of their dispositions even as the moon when she is in conjunction with the sun is neither seen in the heavens,

but women

prime honour and reverence which is due unto her did in a manner mistake the road

I know not what else to determine therein save only that in the devising hammering

The divine philosopher Plato was doubtful in what rank of living creatures to place and collocate them wheth

member, by some not impertinently termed an animal which is not to be found in men Therein sometimes are engendered certain

judgment and understanding utterly confounded and all disordinate passions and

their forehead with a little tincture of bashfulness and modesty, you should see them in a so frantic mood run mad after lechery and hie apace up and down with haste and lust in quest of, and to fix some chamber standard in their Paphian ground, that never did the Proetides, Mimallonides, nor Lyæan Thyads deport themselves in the time of their Bacchanalian festivals more shamelessly, or with a so effronted and brazen faced impudency because this terrible animal is knit unto and hath an union with all the chief and most

the doctrine of the academic and peripatetic philosophers For if a proper motion be a certain mark and infallible token of the life and animation of the mover, as Aristotle writeth

mal, for that he perceived and observed in it the proper and self stirring motions of suffocation, precipitation, corrugation, and of indignation so extremely violent, that often

from what is rank and unsavoury, and to

low fragrant and aromatic smells It is not unknown to me how Cl Galen striveth with

notice how others of that sect have laboured hardly, yea, to the utmost of their abilities, to demonstrate that it is not a sensitive discern ing or perception in it of the difference of wafts and smells, but merely a various manner of virtue and efficacy, passing forth and flowing from the diversity of odoriferous substances applied near unto it Nevertheless, if you will studiously examine, and seriously ponder and weigh in Critolaus's balance the strength of their reasons and arguments, you shall find that they, not only in this, but in several other matters also of the like nature, have spoken at random, and rather out of an amb

I will not launch my little skiff any further into the wide ocean of this dispute, only will I tell you that the praise and commendation is not mean and slender which is due to those honest and good women, who living chastely and without blame, have had the power and virtue to curb range and subdue that unbridled heady and wild animal to an obedient, submissive and obsequious yielding unto rea son Therefore here will I make an end of my discourse thereon, when I shall have told you, that the said animal being once satiated—if it be possible that it can be contented or satis fied—by that aliment which nature hath provided for it out of the epididymal storehouse of man, all its former and irregular and disordered motions are at an end, laid and as suaged —all its vehement and unruly longings lulled, pacified, and quieted —and all the fur ious and raging lusts, appetites, and desires thereof

friend, answered Rondibilis, and that which is a sovereign remedy, whereof I frequently make use myself, and, that you may the better relish, it is set down and writ ten in the book of a most famous author, whose renown is of a standing of two thousand years Hearken and take good heed You are, quoth Panurge, by cocks hobby, a right honest man, and I love you with all my heart Eat a little of this quince pie, it is very proper and convenient for the shutting up of the orifice of the ventricle of the stomach, because of a kind of astringent stypticity, which is in that sort of fruit, and is helpful to the first concoction But what? I think I speak Latin

squinanthus, ginger, nor grains in it, only a little choice cinnamon and some of the best refined sugar, with the delicious white wine of the growth of that vine which was set in the slips of the great sorb apple, above the walnut tree

CHAPTER 33

Rondibilis the Physician's cure of cuckoldry

At what time, quoth Rondibilis when Jupiter took a view of the state of his Olympic house and family and that he had made the calen dar of all the gods and goddesses, appointing unto the festival of every one of them its proper day and season, establishing certain fixed places and stations for the pronouncing of oracles, and relief of travelling pilgrims

deity Did not he do, asked Panurge, therein as Tinteville the bishop of Auxerre is said once to have done? This noble prelate loved entirely the pure liquor of the grape, as every honest and judicious man doth, therefore was

the sprouts, shootings, buds, blossoms and scions of the vines, by hoary frost, dank fogs, hot mists unseasonable colds, chill blasts thick hail and other calamitous chances of foul weather, happening as he thought, by the dismal inauspiciousness of the Holy Days of St George, St Mary, St Paul, St Eutropius Holy Rood, the Ascension, and other festivals, in that time when the sun

under the sign of Taurus and thereupon harboured in his mind this opinion, that the aforenamed saints were Saint Hail flingers, [illegible]

liberty then to freeze hail and rain as [illegible] as they would for that he knew that at such a time frost was rather profitable than hurtful [illegible]

junkets, fit disposers of cooling shades, composers of green arbours, and refreshers of wine

Jupiter, said Rondibilis forgot the poor [illegible]

titute and void of honour, reverence, sacrifices, and festival ceremonies To this petition *Jupiter's answer* was excusatory That all the places and offices of his house were bestowed *Nevertheless* so importuned was he by the *continual supplications* of Monsieur Cuckoldry, that he, in fine, placed him in the rank,

dered to him with solemnity The feast, because there was no void, empty, nor vacant place in all the calendar, was to be celebrated jointly with and on the same day that had been consecrated to the goddess Jealousy [illegible] should be over mar [illegible]

fidence, mistrust, a lowering pouting sullenness watchings, wardings researchings ply [illegible] not one of their [illegible]

these subsequent fines, mulcts amercements, penalties and punishments to be inflicted on the delinquents, that Monsieur Cuckoldry should never be favourable nor propitious to them,—that he should never help, aid, supply, succour, nor grant them any subventitious furtherance, auxiliary, suffrage, or adminiculary assistance,—that he should never hold them in any reckoning account, or esti[illegible] or deign to enter [illegible]

and abandon them to rot alone with their wives in a sempiternal solitariness, without the benefit of the diversion of any copesmate or corrival at all but should withal shun and eschew them fly from them, and eternally forsake and reject them as impious heretics and sacrilegious persons, according to the accustomed manner of other gods towards such as are too slack in offering up the duties and reverences which ought to be performed respectively to their divinities, as is evidently apparent in Bacchus towards negligent vine dressers, in Ceres, against idle ploughmen and tillers of the ground, in Pomona to unworthy fruiterers and costard mongers in Neptune, towards dissolute mariners and seafaring men, in Vulcan towards loitering

smiths and forgemen, and so throughout the rest. Now, on the contrary, this infallible promise was added, that unto all those who should make a Holy Day of the above-recited festival, and cease from all manner of worldly work and negotiation, lay aside all their own most important occasions, and be so retchless, heedless, and careless of what might concern the management of their proper affairs, as to mind nothing else but a suspicious espying and prying into the secret deportments of their wives, and how to coop, shut up, hold at under, and deal cruelly and austerely with them, by all the harshness and hardships that an implacable and every way inexorable jealousy can devise and suggest, conform to the sacred ordinances of the aforementioned sacrifices and oblations, he should be continually favourable to them, should love them, sociably converse with them, should be day and night in their houses, and never leave them destitute of his presence Now I have said, and you have heard my cure

Ha, ha, ha, quoth Carpalim, laughing, this is a remedy yet more apt and proper than Hans Carvel's ring The devil take me if I do not believe it! The humour, inclination, and nature of women is like the thunder, whose force in its bolt, or otherwise, burneth, bruiseth, and breaketh only hard, massive and resisting objects, without staying or stopping at soft, empty, and yielding matters For it dasheth into pieces the steel sword, without doing any hurt to the velvet scabbard which insheatheth it It crusheth also, and consumeth the bones, without wounding or endamaging the flesh, wherewith they are veiled and covered. Just so it is, that women for the greater part never bend the contention, subtlety, and contradictory disposition of their spirits, unless it be to do what is prohibited and forbidden Verily, quoth Hippothadeus, some of our doctors aver for a truth, that the first woman of the world, whom the Hebrews call Eve, had hardly been induced or allured into the temptation of eating of the fruit of the tree of life, if it had not been forbidden her so to do And that you may give the more credit to the validity of this opinion, consider how the cautelous and wily tempter did commemorate unto her, for an antecedent to his *enthymeme*,[47] the prohibition which was made to taste it, as being desirous to infer from thence, It is forbidden thee, therefore thou shouldest eat of it, else thou canst not be a woman

CHAPTER 34

How women ordinarily have the greatest longing after things prohibited

When I was, quoth Carpalim, a whore-master at Orleans, the whole art of rhetoric, in all its tropes and figures, was not able to afford unto me a colour or flourish of greater force and value, nor could I by any other form or manner of elocution pitch upon a more persuasive argument for bringing young beautiful married ladies into the snares of adultery, through alluring and enticing them to taste with me of amorous delights, than with a lively sprightfulness to tell them in downright terms, and to remonstrate to them, (with a great show of detestation of a crime so horrid,) how their husbands were jealous This was none of my invention It is written, and we have laws, examples, reasons, and daily experiences confirmative of the same. If this belief once enter into their noodles, their husbands will infallibly be cuckolds, yea, by God, will they, without swearing, although they should do like Semiramis, Pasiphae, Egesta, the women of the Isle Mandez in Egypt, and other such like queanish flirting harlots, mentioned in the writings of Herodotus, Strabo, and such like puppies

Truly, quoth Ponocrates, I have heard it related, and it hath been told me for a verity, that Pope John XXII, passing on a day through the abbey of Toucherome, was in all humility required and besought by the abbess, and other discreet mothers of the said convent, to grant them an indulgence, by means whereof they might confess themselves to one another, alleging, That religious women were subject to some petty secret slips and imperfections, which would be a foul and burning shame for them to discover and to reveal to men, how sacerdotal soever their function were but that they would freelier, more familiarly, and with greater cheerfulness, open to each other their offences, faults, and escapes, under the seal of confession There is not anything, answered the pope, fitting for you to impetrate of me, which I would not most willingly condescend unto but I find one inconvenience. You know, confession should be kept secret, and women are not able to do so Exceeding well, quoth they, most holy father, and much more closely than the best of men.

The said pope on the very same day gave them in keeping a pretty box, wherein he

purposely caused a little linnet to be put, willing them very gently and courteously to lock it up in some sure and hidden place, and promising them, by the faith of a pope, that he should yield to their request, if they would keep secret what was enclosed within that deposited box enjoining them withal, not to presume one way nor other, directly or indirectly, to go about the opening thereof, under pain of the highest ecclesiastical censure, eternal excommunication The prohibition was no sooner made, but that they did all of them boil with a most ardent desire to know and see what kind of thing it was that was within it They thought it long already, that the pope was not gone, to the end they might [illegible]

self to the pontifical lodgings of his own palace But he was hardly gone three steps from without the gates of their cloister, when the good ladies throngingly, and as in a huddled crowd, pressing hard on the backs of one an- [illegible]

in

On the very next day thereafter, the pope made them another visit, of a full design, pur- [illegible]

to any chat or communing with them, he commanded the casket to be brought unto him It was done so accordingly, but, by your leave, the bird was no more there Then was it, that the pope did represent to their maternities, how hard a matter and difficult it was for them to keep secrets revealed to them in confession, unmanifested to the ears of others, seeing for the space of four-and twenty hours they were not able to lay up in secret a box, which he had highly recommended to their discretion, charge, and custody

Welcome, in good faith, my dear master, welcome! It did me good to hear you talk, the Lord be praised for all I do not remember to have seen you before now, since the last time that you acted at Montpellier with our ancient friends, Anthony Saporta, Guy Bourguyer, Balthasar, Noyer, Tolet, John Quentin, Francis Robinet, John Perdrier, and Francis Rabelais, the moral comedy of him who had espoused and married a dumb wife. I was there, quoth Epistemon The good honest [illegible]

At his desire, some pains were taken on her, and partly by the industry of the physician, other part by the expertness of the surgeon, the encyliglotte which she had under her tongue being cut, she spoke, and spoke again, yea, within a few hours she spoke so loud, so much, so fiercely, and so long, that her poor husband returned to the same physician for a receipt to make her hold her peace There are, quoth the physician, many proper remedies in our art to make dumb women speak, but there are none that ever I could learn therein to make them silent The only cure which I have found out is their husband's deafness The wretch became within few weeks thereafter, by virtue of some drugs, charms, or enchantments, which the physician had prescribed unto him, so deaf, that he could not have heard the thundering of nineteen hundred cannons at a salvo His wife perceiving that indeed he was as deaf as a door-nail, and [illegible]

fee of the husband, who answered, That truly he was deaf, and so was not able to understand what the tenour of his demand might be Whereupon the leech bedusted him with a little, I know not what, sort of powder, [illegible]

together, and falling on the doctor and the surgeon, did so scratch, bethwack, and bang them, that they were left half dead upon the place, so furious were the blows which they received. I never in my lifetime laughed so much, as at the acting of that buffoonery.

Let us come to where we left off, quoth [illegible]

head I believe, master doctor, that on the [illegible]

sence.

Stercus et urina medici sunt prandia prima
Ex aliis paleas, ex istis collige grana [49]

You are mistaken, quoth Rondibilis, in the second verse of our distich, for it ought to run thus—

Nobis sunt signa, vobis sunt prandia digna [50]

If my wife at any time prove to be unwell, and ill at ease, I will look upon the water which she shall have made in an urinal glass, quoth Rondibilis, grope her pulse, and see the disposition of her hypogaster, together with her umbilicary parts—according to the prescript rule of Hippocrates, 2 *Aph* 35,—before I proceed any further in the cure of her distemper No, no, quoth Panurge, that will be but to little purpose Such a feat is for the practice of us that are lawyers, who have the rubric, *De ventre inspiciendo* [51] Do not therefore trouble yourself about it master doctor I will provide for her a plaster of warm guts Do not neglect your more urgent occasions otherwhere, for coming to my wedding I will send you some supply of victuals to your own house, without putting you to the trouble of coming abroad, and you shall always be my special friend With this approaching somewhat nearer to him, he clapped into his hand, without the speaking of so much as one word, four rose nobles Rondibilis did shut his fist upon them right kindly, yet, as if it had displeased him to make acceptance of such golden presents, he in a start, as if he had been wroth said He, he he, he, he, there was no need of anything I thank you nevertheless From wicked folks I never get enough and from honest people I refuse nothing I shall be always, sir at your command. Provided that I pay you well, quoth Panurge That, quoth Rondibilis, is understood

CHAPTER 35

How the philosopher Trouillogan handleth the difficulty of marriage

As this discourse was ended, Pantagruel said to the philosopher Trouillogan, Our loyal, honest, true, and trusty friend, the lamp from hand to hand is come to you It falleth to your turn to give an answer, should Panurge pray you, marry, yea, or no? He should do both, quoth Trouillogan What say you asked Panurge? That which you have heard, answered Trouillogan. What have I heard? replied Panurge That which I have said replied Trouillogan Ha, ha, ha, are we come to that pass? quoth Panurge Let it go nevertheless, I do not value it at a rush, seeing we can make no better of the game But howsoever tell me, should I marry or no? Neither the one nor the other, answered Trouillogan The devil take me, quoth Panurge, if these odd answers do not make me dote and may he snatch me presently away, if I do understand you Stay awhile until I fasten these spectacles of mine on this left ear, that I may hear you better With this Pantagruel perceived at the door of the great hall, which was that day their dining room, Gargantua's little dog whose name was Kyne for so was Toby's dog called, as is recorded Then did he say to these who were there present, Our king is not far off—let us all rise

That word was scarcely sooner uttered, than that Gargantua with his royal presence graced that banqueting and stately hall Each of the guests arose to do their king that reverence and duty which became them After that Gargantua had most affably saluted all the gentlemen there present he said, Good friends, I beg this favour of you, and therein you will very much oblige me that you leave not the places where you sate, nor quit the discourse you were upon Let a chair be brought hither unto this end of the table and reach me a cup full of the strongest and best wine you have, that I may drink to all the company You are, in faith all welcome gentlemen Now let me know, what talk you were about To this Pantagruel answered, that at the beginning of the second service Panurge had proposed a problematic theme, to wit, Whether he should marry, or not marry? that Father Hippothadeus and Doctor Rondibilis had already dispatched their resolutions thereupon, and that, just as his majesty was coming in the faithful Trouillogan in the delivery of his opinion hath thus far proceeded, that when Panurge asked,—whether he ought to marry, yea or no?—at first he made this answer, Both together When this same question was again propounded, his second answer was, Neither the one, nor the other Panurge exclaimeth that those answers are full of repugnancies and contradictions, protesting that he understands them not, nor what it is that can be meant by them If I be not mistaken, quoth Gargantua I understand it very well The answer is not unlike to that which was once made by a philosopher in ancient

time, who being interrogated, if he had a woman whom they named him, to his wife? I have her, quoth he, but she hath not me,—possessing her by her I am not possest Such another answer quoth Pantagruel, was once made by a certain bouncing wench of Sparta who being asked if at any time she had had to do with a man? No quoth she, but sometimes men have had to do with me Well then, quoth Rondibilis let it be a neuter in physic, —as when we say a body is neuter, when it is neither sick nor healthful—and a mean in philosophy *that* by an abnegation of both extremes and *this* by the participation of the one and of the other Even as when lukewarm water is said to be both hot and cold, or rather, as when time makes the partition, and equally divides betwixt the two a while in the one another while as long in the other opposite extremity The holy apostle quoth Hippothadeus seemeth, as I conceive to have more clearly explained this point when he said Those that are married let them be as if they were not married and those that have wives let them be as if they had no wives at all I thus interpret quoth Pantagruel the having and not having of a wife To have a wife is to have the use of her in such a way as nature hath ordained which is for the aid society, and solace of man and propagating of his race To have no wife is not to be uxorious play the coward and be lazy about her and not for her sake to distain the lustre of that affection which man owes to God or yet for her to leave those offices and duties which he owes unto his country, unto his friends and kindred, or for her to abandon and forsake his precious studies, and other businesses of account to wait still on her will her beck and her buttocks If we be pleased in this sense to take having and not having of a wife we shall indeed find no repugnancy nor contradiction in the terms at all

CHAPTER 36

A continuation of the answers of the Ephectic and Pyrrhonian philosopher Trouillogan

[illegible]

saying of Heraclitus I see no whit at all, I hear nothing, understand as little, my senses are altogether dulled and blunted, truly I do very shrewdly suspect that I am enchanted I will now alter the former style of my discourse and talk to him in another strain Our trusty friend, stir not, nor imburse any, but let us vary the chance, and speak without disjunctives I see already, that these loose and ill joined members of an enunciation do vex, trouble and perplex you

Now go on, in the name of God! Should I marry?

Trouillogan There is some likelihood therein

Panurge But if I do not marry?

Troui I see in that no inconvenience

Pan You do not?

Troui None, truly, if my eyes deceive me not

Pan Yea, but I find more than five hundred

Troui Reckon them

Pan This is an impropriety of speech I confess, for I do no more thereby, but take a certain for an uncertain number, and posit the determinate term for what is indeterminate When I say therefore five hundred, my meaning is, many

Troui I hear you

Pan Is it possible for me to live without a wife, in the name of all the subterranean devils?

Troui Away with these filthy beasts

Pan Let it be then in the name of God for my Salmigondinish people used to say, To lie alone, without a wife is certainly a brutish life And such a life also was it assevered to be by Dido in her lamentations

Troui At your command

Pan By the pody cody, I have fished fair, where are we now? But will you tell me? Shall I marry?

Troui Perhaps

Pan Shall I thrive or speed well withal?

Troui According to the encounter

Pan But if in my adventure I encounter aright, as I hope I will, shall be I fortunate?

Troui Enough

Pan. Let us turn the clean contrary way, and brush our former words against the wool what if I encounter ill?

Troui Then blame not me

Pan But, of courtesy, be pleased to give me some advice I heartily beseech you, what must I do?

Troui Even what thou wilt

Pan Wishy washy, trolly, lolly

Troul Do not invocate the name of any thing I pray you

Pan In the name of God, let it be so! My actions shall be regulated by the rule and square of your counsel What is it that you advise and counsel me to do?

Troul Nothing

Pan Shall I marry?

Troul I have no hand in it

Pan. Then shall I not marry?

Troul I cannot help it

Pan If I never marry, I shall never be a cuckold

Troul I thought so

Pan But put the case that I be married.

Troul Where shall we put it?

Pan Admit it be so then, and take my meaning, in that sense.

Troul I am otherwise employed

Pan By the death of a hog, and mother of a toad, O Lord, if I durst hazard upon a little fling at the swearing game, though privily and under thumb, it would lighten the burden of my heart, and ease my lights and reins exceedingly. A little patience, nevertheless, is requisite Well then, if I marry, I shall be a cuckold

Troul One would say so

Pan Yet if my wife prove a virtuous, wise, discreet, and chaste woman, I shall never be cuckolded

Troul I think you speak congruously

Pan. Hearken

Troul As much as you will

Pan Will she be discreet and chaste? This is the only point I would be resolved in.

Troul I question it

Pan You never saw her?

Troul Not that I know of

Pan. Why do you then doubt of that which you know not?

Troul For a cause.

Pan And if you should know her?

Troul Yet more

Pan Page, my little pretty darling, take here my cap,—I give it to thee Have a care you do not break the spectacles that are in it. Go down to the lower court Swear there half an hour for me, and I shall in compensation of that favour swear hereafter for thee as much as thou wilt. But who shall cuckold me?

Troul. Somebody

Pan By the belly of the wooden horse at Troy, Master Somebody, I shall bang, belam thee and claw thee well for thy labour

Troul You say so.

Pan Nay, nay, that Nick in the dark cellar, who hath no white in his eye, carry me quite away with him, if, in that case, whensoever I go abroad from the palace of my domestic residence, I do not, with as much circumspection as they use to ring mares in our country to keep them from being sallied by stoned horses, clap a Bergamasco lock upon my wife

Troul Talk better

Pan It is *bien chien, chié chanté*, well cacked, and cackled, shitten, and sung in matter of talk Let us resolve on somewhat

Troul I do not gainsay it

Pan. Have a little patience Seeing I cannot on this side draw any blood of you, I will try, if with the lancet of my judgment I be able to bleed you in another vein Are you married, or are you not?

Troul Neither the one nor the other and both together

Pan O the good God help us! By the death of a buffle-ox, I sweat with the toil and travail that I am put to, and find my digestion broke off, disturbed, and interrupted for all my phrenes, metaphrenes, and diaphragms, back, belly midrib muscles, veins, and sinews, are held in a suspense, and for a while discharged from their proper offices, to stretch forth their several powers and abilities, for incornifistibulating and laying up into the hamper of my understanding your various sayings and answers

Troul I shall be no hinderer thereof

Pan Tush, for shame! Our faithful friend, speak, are you married?

Troul I think so

Pan You were also married before you had this wife

Troul It is possible

Pan Had you good luck in your first marriage?

Troul It is not impossible

Pan How thrive you with this second wife of yours?

Troul Even as it pleaseth my fatal destiny

Pan But what in good earnest? Tell me—do you prosper well with her?

Troul It is likely

Pan Come on, in the name of God. I vow, by the burden of Saint Christopher, that I had rather undertake the fetching of a fart forth of the belly of a dead ass, than to draw out of you a positive and determinate resolution Yet shall I be sure at this time to have a

snatch at you, and get my claws over you Our trusty friend, let us shame the devil of hell, and confess the verity. Were you ever a cuckold? I say you who are here, and not that other you, who playeth below in the tennis-court?

Troul No, if it was not predestinated

Pan By the flesh, blood, and body, I swear, reswear, forswear, abjure, and renounce he evades and avoids, shifts and escapes me, and quite slips and winds himself out of my

became acquainted therewith, that now the most learned and most prudent philosophers are not ashamed to be seen entering in at the porches and frontispieces of the schools of the Pyrrhonian, Aporrhetic, Sceptic, and Ephetic sects Blessed be the holy name of God! Veritably, it is like henceforth to be found an enterprise of much more easy undertaking, to catch lions by the neck, horses by the mane, oxen by the horns, bulls by the muzzle, wolves by the tail, goats by the beard, and flying birds by the feet, than to entrap such philosophers in their words Farewell, my

Plato's *Timæus*, at the beginning always of a solemn festival convention, was wont to

istemon answered,—That he had been at his house to bid and invite him, but could not

fore the reverend senators of the High Court there, to vindicate and justify himself at the bar, of the crime of prevarication laid to his charge, and to be peremptorily instanced against him, in a certain decree, judgment, or sentence lately awarded, given, and pronounced by him and that, therefore, he had taken horse, and departed in great haste from his own house, to the end, that without peril

Fonsbeton, during which space of time he hath given four thousand definitive sentences Of two thousand three hundred and nine whereof, although appeal was made by the parties whom he had judicially condemned, from his inferior judicatory to the supreme

said sovereign court, to the casting of the appellants, and utter overthrow of the suits

so unblameably in the discharge of the office and vocation he had been called unto, it cannot assuredly be, that such a change hath happened without some notorious misfortune and disaster I am resolved to help and assist him in equity and justice to the uttermost extent of my power and ability. I know the malice, despite and wickedness of the world to be so much more now-a-days exasperated, increased, and aggravated by what it was not long since, that the best cause that is, how just and equitable soever it be, standeth in great need to be succoured, aided, and supported Therefore presently, from this very instant forth, do I purpose, till I see the event and closure thereof, most heedfully to attend and wait upon it, for fear of some under hand

Then dinner being done, and the tables drawn and removed, when Pantagruel had very cordially and affectionately thanked his invited guests for the favour which he had

his leave, retired himself into an inner chamber.

CHAPTER 37

How Pantagruel persuaded Panurge to take counsel of a fool

WHEN Pantagruel had withdrawn himself,

ture, carriage, and garb of a fond dotard, raving wagging, and shaking his hands, dandling, lolling, and nodding with his head, like a cow bellowing for her calf, and, having then called him nearer, spoke unto him thus You are at this present, as I think, not unlike

from the pitch whereto they stick, the fouler she is bewrayed with it, and the more strongly pestered therein. Even so is it with you

the relieving of you, and you remain faster bound than ever Nor do I know for the removal of this inconveniency any remedy but one.

Take heed, I have often heard it said in a vulgar proverb, The wise may be instructed by a fool

know how by the advice and counsel and prediction of fools, many kings, princes states, and commonwealths have been preserved, several battles gained, and divers doubts of a most perplexed intricacy resolved I am not so diffident of your memory, as to hold it needful to refresh it with a quo

course As he who narrowly takes heed to what concerns the dexterous management of his private affairs, domestic businesses, and those adoes which are confined within the strait laced compass of one family,—who is attentive, vigilant and active in the economic rule of his own house,—whose frugal spirit never strays from home,—who loseth no occasion whereby he may purchase to himself more riches, and build up new heaps of treasure on his former wealth—and who knows warily how to prevent the inconveniences of

in the thoughts of celestial spirits, to be not only sage, but to presage events to come by divine inspiration, who laying quite aside those cares which are conducible to his body, or his fortunes, and, as it were departing from himself, rids all his senses of terrene affections, and clears his fancies of those plodding studies which harbour in the minds of thriving men All which neglects of sublunary things are vulgarly imputed folly After this

ple The like we daily see practised amongst the comic players, whose dramatic rolls, in distribution of the personages, appoint the acting of the fool to him who is the wisest of the troop In approbation also of this fashion the mathematicians allow the very same hor-

which two is by Euphorion said to have been

the purpose in hand, if I relate unto you, what John Andrew said upon the return of a papal writ, which was directed to the mayor and burgesses of Rochelle, and after him by Panorme, upon the same Pontifical canon, Barbatias on the *Pandects*, and recently by Jason, in his *Councils*, concerning Seyny John, the noted fool of Paris, and Caillette's fore great grandfather The case is this

At Paris, in the roast meat cookery of the Petit Chastelet, before the cook shop of one of the roast meat sellers of that lane, a cer-

smoked with the vapour, to be savoury, which the cook observing, took no notice, till after having ravined his penny loaf, whereof no morsel had been unsmokified, he was about decamping and going away But, by

your leave, as the fellow thought to have departed thence shot free, the master cook laid hold upon him by the gorget, and demanded payment for the smoke of his roast meat The porter answered That he had sustained no loss at all,—that by what he had done there was no diminution made of the flesh,—that [illegible]

have been evaporated besides, that before that time it had never been seen nor heard, that roast meat smoke was sold upon the streets of Paris The cook hereto replied, That he was not obliged nor any way bound to feed and nourish for nought a porter whom he had never seen before, with the smoke of his roast meat, and thereupon swore, that if he would not forthwith content and satisfy him with present payment for the repast [illegible]

rungs, which he had caught in his hand the sturdy porter got out of his gripe drew forth the knotty cudgel and stood to his own defence The altercation waxed hot in words, which moved the gaping hoydens of the sottish Parisians to run from all parts thereabouts, to see what the issue would be of that babbling strife and contention In the interim of this dispute, to very good purpose Seyny [illegible]

the noble Seyny John, the decision of the dif- [illegible]

finding that the cook and porter had compromised the determination of their variance and debate to the discretion of his award and arbitrement, after that the reasons on either side, whereupon was grounded the mutual [illegible]

Whereupon the porter immediately without delay, in reverence to the authority of such a judicious umpire, put the tenth part of a silver Philip into his hand. This little Philip [illegible]

stamped and marked, all which being done, in a profound silence of the whole doltish people, who were the spectators of this pageantry, to the great hope of the cook's, and despair of the porter's prevalency in the suit that was in agitation, he finally caused the porter to make it sound several times upon the stall of the cook's shop Then with a pres- [illegible]

the resemblance of an ape's face, sprucified up with ears of pasted paper, and having about his neck a bucked ruff, raised fur- [illegible]

two or three times, and then with an audible voice pronounced this following sentence The Court declareth, that the porter, who ate his bread at the smoke of the roast, hath civilly paid the cook with the sound of his money And the said Court ordaineth, that every one return to his own home, and attend his proper business, without costs and charges and for a cause This verdict, award, and arbitrement of the Parisian fool did appear so equitable, yea, so admirable to the aforesaid doctors, that they very much doubted, if the matter had been brought before the sessions for justice of the said place, or that the judges of the Rota at Rome had been umpires therein, or yet that the Areopagites themselves had been the deciders thereof, if by any one part, or all of them together, it had been so judicially sententiated and awarded Therefore advise, if you will be counselled by a fool

CHAPTER 38

How Triboulet is set forth and blazoned by Pantagruel and Panurge

By my soul, quoth Panurge, that overture pleaseth me exceedingly well I will therefore lay hold thereon, and embrace it At the very motioning thereof, my right entrail seemeth to be widened and enlarged, which was but

just now hardbound contracted, and costive But as we have hitherto made choice of the purest and most refined cream of wisdom and

gree Triboulet, quoth Pantagruel is completely foolish, as I conceive Yes truly answered Panurge he is properly and totally a fool a

Pantagruel

Fatal f
Natural f
Celestial f.
Erratic f
Eccentric f
Ætherial and Junonian f
Arctic f
Hero c f
Genial f
Inconstant f
Earthly f
Salacious and sporting f
Jocund and wanton f
Pimpled f
Freckled f
Bell tinging f
Laughing and lecherous f
Nimming and filching f
Unpressed f
First broached f
Augustal f
Cæsarine f
Imperial f
Royal f
Patriarchal f
Original f
Loyal f
Episcopal f
Doctoral f
Monachal f
Fiscal f
Extravagant f
Writhed f
Canonical f
Such another f
Graduated f
Commensal f
Primolicentiated f
Trainbearing f
Supererogating f
Collateral f

Panurge

Jovial f
Mercurial f
Lunatic f
Ducal f
Common f
Lordly f
Palatin f
Principal f
Pretorian f
Elected f
Courtly f
Primipilary f
Triumphant f
Vulgar f
Domestic f
Exemplary f
Rare outlandish f
Satrapal f
Civil f
Popular f
Familiar f
Notable f
Favourized f
Latinized f
Ordinary f
Transcendent f
Rising f
Papal f
Consistorian f
Conclavist f
Bullist f
Synodal f
Doting and raving f
Singular and surpassing f
Special and excelling f
Metaphysical f
Ecstatical f
Predicamental and categoric f
Predicable and enunciatory f
Decumane and superlative f

Pantagruel

Haunch and side f
Nestling ninny and youngling f
Flitting giddy and unsteady f
Brancher novice and cockney f
Haggard cross and forward f
Gentle mild and tractable f
Mail coated f
Pilfering and purloining f
Tail grown f
Grey peckled f
Pleonasmical f
Capital f
Hair brained f
Cordial f
Intimate f
Hepatic f
Cupshotten and swilling f
Splenetic f
Windy f
Legitimate f
Azymathal f
Almicantarized f
Proportioned f
Chinnified f
Swollen and puffed up f
Overcockrilifedled and fied f
Corollary f
Eastern f
Sublime f
Crimson f
Ingrained f
City f
Basely accoutred f
Mast headed f
Modal f
Second notial f
Cheerful and buxom f
Solemn f
Annual f
Festival f
Recreative f
Boorish and counterfeit f
Pleasant f
Privileged f

Panurge

Dutiful and officious f
Optical and perspective f
Algoristic f
Algebraical f
Cabalistical and Massoretical f
Talmudical f
Algamalized f
Compendious f
Abbreviated f
Hyperbolical f
Anatomastical f
Allegorical f
Tropological f
Micher pincrust f
Heteroclit f
Summist f
Abridging f
Morish f
Leaden sealed f
Mandatory f
Compassionate f
Titulary f
Crooching showking ducking f
Grim stern harsh and wayward f
Well hung and timbered f
Ill-clawed, pounced and pawed f
Well stoned f
Crabbed and unpleasing f
Winded and untainted f
Kitchen haunting f
Lofty and stately f
Spitrack f
Architrave f
Pedestal f
Tetragonal f
Renowned f
Rheumatic f
Flaunting and braggadochio f
Egregious f
Humorous and capricious f
Rude gross and absurd f
Large measured f

Pantagruel	*Panurge*
Rustical f	Down right f
Proper and peculiar f	Broad listed f
Ever ready f	Downsical bearing f
Diapasonal f	Stale and over worn f
Resolute f	Saucy and swaggering f
Hieroglyphical f	Full bulked f
Authentic f	Gallant and vainglorious f
Worthy f	Gorgeous and gaudy f
Precious f	Continual and intermitting f
Fanatic f	Rebasing and roundling f
Fantastical f	Prototypal and precedenting f
Symphatic f	Prating f
Panic f	Catechetic f
Limbecked and distilled f	Cacodoxical f
Comportable f	Meridional f
Wretched and heartless f	Nocturnal f
Fooded f	Occidental f
Thick and threefold f	Trifling f
Damasked f	Astrological and figure flinging f
Ferny f	Genethliac and horoscopal f
Unleavened f	Knavish f
Barytonant f	Idiot f
Pink and spot powdered f	Blockish f
Musket proof f	Beetle headed f
Pedantic f	Grotesque f
Strouting f	Impertinent f
Wood f	Quarrelsome f
Greedy f	Unmannerly f
Senseless f	Captious and sophistical f
Godderlich f	Soritic f
Obstinate f	Catholoproton f
Contradictory f	Hoti and Dioti f
Pedagogical f	Alphos and Catati f
Daft f	
Drunken f	
Peevish f	
Prodigal f	
Rash f	
Plodding f	

Pantagruel If there was any reason why at Rome the Quirinal holiday of old was called the Feast of Fools I know not why we may not for the like cause institute in France the Tribouletic Festivals to be celebrated and solemnized over all the land

Panurge If all fools carried cruppers

Pant If he were the god Fatuus of whom

him I am ready to go and long for the issue of our progress impatiently I must needs quoth Pantagruel according to my former resolution therein be present at Bridlegoose s trial Nevertheless whilst I shall be upon my journey towards Myrelingues which is on the other side of the river of Loire I will dispatch Carpalim to bring along with him from Blois the fool Triboulet Then was Carpalim instantly sent away and Pantagruel at the same time attended by his domestics Panurge Epistemon Ponocrates Friar John Gymnast Ryzotomus and others marched forward on the high road to Myrelingues

CHAPTER 39

How Pantagruel was present at the trial of Judge Bridlegoose who decided causes and controversies in law by the chance and fortune of the dice

On the day following precisely at the hour appointed, Pantagruel came to Myrelingues At his arrival the presidents senators and counsellors prayed him to do them the honour to enter in with them to hear the decision of all the causes arguments and reasons which Bridlegoose in his own defence would produce why he had pronounced a certain sentence against the subsidy assessor Toucheronde which did not seem very equitable to that centumviral court Pantagruel

ately upon the coming of Pantagruel accompanied with the senatorian members of that worshipful judicatory arose went to the bar had his indictment read and for all his reasons defences and excuses answered nothing else but that *he was become old* and that his sight of late was very much failed and become dimmer than it was wont to be instancing therewithal many miseries and calamities which old age bringeth along with it and are concomitant to wrinkled elders which *not per Archid d l lxxxvi c tanta*[11] By reason of which infirmity he was not able so distinctly and clearly to discern the points and blots of the dice as formerly he had been accustomed to do whence it might very well

have happened, said he, as old dim sighted Isaac took Jacob for Esau, that I, after the same manner, at the decision of causes and controversies in law, should have been mistaken in taking a *quatre* for a *cinque*, or *trois* for a *deuce* This, I beseech your worships, quoth he, to take into your serious consideration and to have the more favourable opinion

the time of that decree's pronouncing I only had made use of my small dice, and your worships, said he, knew very well, how by the most authentic rules of the law it is provided, That the imperfections of nature should never be imputed unto any for crimes and transgressions, as appeareth, *ff de re milit l qui cum uno ff de reg Iur l fere ff de ædil edict per totum ff de term mod l Divus Adrianus*, resolved by *Lud Rom in l si vero ff Sol. Matr* And who would offer to do otherwise, should not thereby accuse the man, but nature, and the all seeing providence of God, as is evident in *l maximum vitium, c de lib prætor*

What kind of dice, quoth Trinquamelle, grand president of the said court, do you mean my friend Bridlegoose? The dice, quoth Bridlegoose, of sentences at law, decrees and peremptory judgments, *Alea Judiciorum*,[54] whereof is written *Per Doct 26 qu 2 cap sort l nec emptio ff de contrahend empt l quod debetur ff de pecul et ibi Bartol*, and which your worships do, as well as I, use, in this glorious sovereign court of yours So do all other righteous judges in their decision of processes and final determination of legal differences, observing that which hath been said thereof by D Henri Ferrandat, *et not gl in c fin de sortil et l sed cum ambo ff de jud Ubi Docto* Mark,

early been declared by Bald Bartol et Al ex c

wherein the same with that of your other worships, and as the custom of the judicatory requires, unto which our law commandeth us to have regard, and by the rule thereof still to direct and regulate our actions and procedures, *ut not extra de consuet c ex literis et ibi innoc* For having well and exactly seen, surveyed overlooked, reviewed, recognized, read, and read over again, turned and tossed over, seriously perused and examined the bills of complaint, accusations, impeachments, indictments, warnings, citations, summonings, comparitions, appearances, mandates, commissions, delegations, instructions informations inquests, preparatories, productions, evidences, proofs, allegations, depositions, cross speeches, contradictions, supplications, requests, petitions, inquiries, instruments of the deposition of witnesses, rejoinders, replies, confirmations of former assertions, duplies, triplies, answers to rejoinders, writings, deeds, reproaches, disabling of exceptions taken, grievances, salvation bills, re-examination of witnesses, confronting of them together, declarations, denunciations libels, certificates, royal missives, letters of appeal, letters of attorney, instruments of compulsion, declinatories, anticipatories, evocations, messages dimissions, issues, exceptions, dilatory pleas, demurs, compositions, injunctions, reliefs, reports, returns, confessions, acknowledgements, exploits, executions, and other such like confects, and spiceries, both at the one and the other side, as a good judge ought to do, conform to what hath been noted thereupon *Spec de ordina tion paragr 3 et Tit de Offi omn jud paragr fin et de rescriptis præsentat parag 1*—I posit on the end of a table in my closet, all the pokes and bags of the defendant, and then allow unto him the first hazard of the dice, according to the usual manner of your other worships And it is mentioned, *l favorabiliores ff de reg jur et in cap cum sunt eod tit lib 6* which saith, *Quum sunt partium jura obscura, reo potius favendum est quam actori*[55] That being done, I thereafter lay down upon the other end of the same table the bags and sachels of the plaintiff, as your other worships are accustomed to do,

§ mixta ff de mun et hon Then do I likeways and semblably throw the dice for him, and forthwith liver him his chance. But quoth

Trinquamelle, my friend, how come you to know, understand and resolve, the obscurity of these various and seeming contrary passages, in law, which are laid claim to by the

use my little small dice, after the customary manner of your other worships, in obedience to the law, *Semper in stipulationibus ff de reg jur* and the law *versale* verifieth that *Eod tit semper in obscuris quod minimum est sequimur*[57] canonized in *c in obscuris, eod tit lib* 6 I have other large great dice, fair and goodly ones, which I employ in the fashion that your other

done all these fine things, quoth Trinquamelle, how do you, my friend, award your decrees, and pronounce judgment? Even as your other worships, answered Bridlegoose, for I give out sentence in his favour unto whom hath befallen the best chance by dice, judiciary tribunian, pretorial, what comes first So our laws command *ff qui pot in pign l creditor c de consul l Et de regul jur in 6 Qui prior est tempore potior est jure*[58]

CHAPTER 40

How Bridlegoose giveth reasons why he looked over those law-papers which he decided by the chance of the dice

Yea, but, quoth Trinquamelle, my friend, seeing it is by the lot, chance, and throw of the dice that you award your judgments and sentences, why do not you deliver up these fair throws and chances, the very same day and hour, without any further procrastination

pokes of the law suitors? To the very same

quisite, and authentic First, For formality-sake, the omission whereof that it maketh all, whatever is done, to be of no force nor value, is excellently well proved by *Spec* 1 *tit de instr edit et tit de rescript present* Besides that, it is not unknown to you, who have had many more experiments thereof than I, how oftentimes, in judicial proceedings, the formalities utterly destroy the materialities and substances of the causes and matters agitated, for *forma mutata, mutatur substantia*[59] *ff ad exhib l Julianus ff ad leg fals l si is qui quadraginta Et extra, de decim c ad audientiam, et de celebrat miss c in quadam*

Secondly, They are useful and steadable to me, even as unto your other worships, in lieu of some other honest and healthful exercise The late Master Othoman Vadat, [Vadere,] a prime physician, as you would say, *Cod de commit et archi lib* 12, hath frequently told me, That the lack and default of bodily exercise is the chief, if not the sole and only, cause of the little health and short lives of all officers of justice, such as your worships and I am Which observation was singularly well before him, noted and remarked by Bartholus in *lib* 1 *c de sent quæ pro eo quod* Therefore is it that the practice of such like exercitations is appointed to be laid hold on by your other worships, and consequently not to be denied unto me, who am of the same profession, *Quia accessorium naturam*

cap 1 Let certain honest and recreative sports and plays of corporeal exercises be allowed and approved of, and so far *ff de al lus et aleat l solent et authent ut omnes obed in princ col 7 et ff de præscript verb l si gratuitam, et l* 1 *cod de spect l* 11 Such also is the opinion of *D Thomæ, in secunda, secundæ, Q* 1 168 Quoted to very good purpose, by D Albert de Rosa, who *fuit magnus practicus*,[61] and a solemn doctor, as Barbaria attesteth in *principus consil* Wherefore the reason is evidently and clearly deduced and set down before us in *gloss in proœmio ff par ne autem tertu*

Interpone tuis interdum gaudia curis[62]

In very deed, once, in the year a thousand four hundred fourscore and nine, having a business concerning the portion and inheritance of a younger brother depending in the court and chamber of the four High Treasurers of France, whereinto as soon as ever I got leave to enter, by a pecuniary permission of the usher thereof,—as your other worships know very well, that *pecuniæ obediunt om-*

cod de petit hæred l si post motam, et Muscarii. Such as play and sport at the muss are excusable in and by law, *lib 1 c de excus artific lib 10* And at the very same time was Master Tielman Piquet one of the players of

even then say unto them, that the banging and flapping of him to the waste and havoc of their caps, should not, at their return from the palace to their own houses, excuse them from their wives, *Per c extra de præsumpt et ibi gloss* Now, *resolutorie loquendo*[65] I should say, according to the style and phrase of your other worships, that there is no exercise, sport, game, play, nor recreation in all this palatine, palacial, or parliamentary world, more aromatizing and fragrant, than to empty and void bags and purses—turn over papers and writings—quote margins and backs of scrolls and rolls, fill panniers, and take inspection of causes *Ex Bart et Joan de Pra. in l falsa de condit et demonst ff*

Thirdly, I consider, as your own worships

virtue *Gloss in l 1 cod de servit authent de restit. et ea quæ pa et spec tit de requisit cons* Therefore is it, that after the manner and fashion of your other worships, I defer, protract delay, prolong, intermit, surcease, pause, linger, suspend, prorogate, drive out wire-draw, and shift off the time of giving a definitive sentence, to the end that the suit or process, being well fanned and winnowed, tossed and canvassed to and fro, narrowly, precisely, and nearly garbelled, sifted, searched, and examined, and on all hands exactly argued, disputed, and debated, may, by succession of time, come at last to its full ripeness and maturity By means whereof, when the fatal hazard of the dice ensueth thereupon, the parties cast or condemned by the said aleatory chance will with much greater patience, and more mildly and gently, endure and bear up the disastrous load of their misfortune, than if they had been sentenced at their first arrival unto the court, as *not gl ff de excus tut l tria onera*

> *Portatur leviter quod portat quisque libenter*[66]

On the other part, to pass a decree or sen-

been wont to say befalleth to him in whom an imposthume is pierced before it be ripe, or

constit in Innoc de consist princip—so is the same repeated in *gloss in c cæterum extra de jura calumn Quod medicamenta morbis*

quis sponsam et 27 qu 1 c sicut dicit gloss

> *Jam matura thoro plenis adoleverat annis*
> *Virginitas*[68]

And, in a word, she instructeth us to do nothing of any considerable importance, but in a full maturity and ripeness, *23 q 2 § ult et 23 de c ultimo*

CHAPTER 41

How Bridlegoose relateth the history of the reconcilers of parties at variance in matters of law

man, careful labourer of the ground, fine singer in a church desk, of good repute and credit, and older than the most aged of all

your worships, who was wont to say, that he had seen the great and goodly good man, the Council of Lateran, with his wide and broad-brimmed red hat As also, that he had beheld and looked upon the fair and beautiful pragmatical sanction, his wife, with her huge rosary or patenotrian chapelet of jet beads, hanging at a large sky-coloured riband This honest man compounded, attoned and agreed more differences controversies, and variances at law, than had been determined voided and finished during his time in the whole palace of Poictiers, in the auditory of Montmorillon, and in the town house of the old Partenay Thus amicable disposition of his rendered him venerable, and of great estimation, sway, power and authority throughout all the neighboring places of Chauvigny, Nouaillé, Leguge, Vivonne Mezeaux, Estables, and

his advice and counsels were accords and reconcilements no less firmly made, than if the verdict of a sovereign judge had been interposed therein, although in very deed, he

three parishes of him whereof he had not

niversary, solemnity a merry frolic gossiping or otherwise to some delicious entertainment

never yet settled and compounded a difference betwixt any two at variance but he straight made the parties agreed and pacified to drink together, as a sure and infallible token and symbol of a perfect and completely well-cemented reconciliation, a sign of a

cend l 1 He had a son, whose name was Tenot Dendin, a lusty, young sturdy, frisking roister, so help me God, who likewise, in imitation of his peace making father, would have undertaken and meddled with the making up of variances and deciding of controversies between disagreeing and contentious party pleaders as you know,

> *Sæpe solet similis filius esse patri,*
> *Et sequitur leviter filia matris iter* [70]

Ut ait gloss 6 quæst 1 c Si quis, gloss de cons dist 5 c 2 fin et est not per Doct cod

acho per gloss in c impudicas 27 *quæstione* 1 And such was his confidence to have no worse success than his father, that he assumed unto himself the title of Lawstrife setler He was likewise in these pacificatory negotiations so active and vigilant,—for, *Vigilantibus jura subveniunt* [71] *ex l pupillus ff quæ in fraud, cred, et ibid l non enim, et instit in proæm*—that when he had smelt heard, and fully understood,—*ut ff si quando paup fec l Agaso gloss in verb olfecit, id est, nasum ad culum posuit*—and found that there was anywhere in the country a debateable matter at law, he would incontinently thrust in his advice, and so forwardly intrude his opinion in the business, that he made no

faction of both parties It is written, *Qui non laborat non manige ducat,* [72] and the said *gl ff de damn, infect l quamvis* and *Currere*

ing that he never composed any difference, how little soever you may imagine it might have been, but that, instead of reconciling the parties at odds, he did incense, irritate, and exasperate them to a higher point of dissension and enmity than ever they were at before Your worships know, I doubt not that,

Sermo datur cunctis, animi sapientia paucis [73]

Gl ff de alien jud mut caus fa lib 2 This administered unto the tavern keepers, wine-

good wine of Legugé, as under his father they

of all square, frame, and order, ... n, his father had never attained to and acquired the honour and title of Strife appeaser, so irrefragably, inviolably, and irrevocably as he had done In doing whereof Tenot did hei-

ents per gi et ... *e* ... *de nunt par sed* ... ld ... en ... rse which we must trace *gl c de appell eos etiam* For the road that you went upon was not the way to the fuller's mill, nor in any part thereof was the form to be found wherein the hare did sit Thou hast not the skill and dexterity of settling and composing differences ... take them at the beginning ... were, ... stible ... now to compose and settle them all Why? because I take them at their decadence, in their weaning and when they are pretty well digested So saith Gloss

Dulcior est fructus post multa pericula ductus [78]

L non moriturus c de contrahend. et com mitt stip Didst thou ever hear the vulgar proverb, "Happy is the physician whose coming is desired at the declension of a dis- ... to a crisis

modation of their differences, because there wanted fuel to that fire of burning rancour and despightful wrangling, whereof the lower sort of lawyers were the kindlers That is to say, their purses were emptied of coin, they had not a win in their fob, nor penny in their bag, wherewith to solicit and present their actions

Deficiente pecu, deficit omne, nia [77]

There wanted then nothing but some brother to supply the place of a paranymph, braw broker, proxenete, or mediator, who acting his part dexterously, should be the first broacher of the motion of an agreement, for saving both the one and the other party from that hurtful and pernicious shame, whereof he could not have avoided the imputation, when it should have been said, that he was the first who yielded and spoke of a reconcilement, and that, therefore, his cause not being good, and being sensible where his shoe did pinch him, he was willing to break the ice, and make the greater haste to prepare the way for a condescendment to an amicable and friendly treaty Then was it that I came in pudding time, Dendin, my son, nor is the fat of bacon more relishing to boiled peas, than was my verdict then agreeable to them ... my luck, my profit, and good for- ... that by ... firm ... rms, and truce for many years ... the ... and the Venetian State —the Em- ... —the

Yea, as I would have God ... the Turk and the Sophy, the Tartars and the Muscoviters Remark well, what I am to say unto thee I would take them at that very instant nick of time, when both those of the one and the other side should be weary and tired of making war, when they had voided and emptied their own cashes and coffers of all treasure and coin, drained and exhausted the purses and bags of their subjects, sold and mortgaged their domains and proper inheritances, and totally wasted, spent, and consumed the munition, furniture, provision, and victuals, that were necessary for the continuance of a military expedition There I am sure, by God, or by his mother, that, would they, would they not, in spite of all teeth, they

trine in Gl si a c si quando

Odero, si potero, si non, invitus amabo [78]

CHAPTER 42

How suits at law are bred at first, and how they come afterwards to their perfect growth

FOR this cause, quoth Bridlegoose, going on in his discourse, I temporize and apply myself to the times, as your other worships use to do, waiting patiently for the maturity of the process, the full growth and perfection thereof in all its members, to wit, the writings

still so, if his dam, out of the abundance of her affection to her hopeful cub, did not with much licking put his members into that figure and shape which nature had provided for those of an arctic and ursinal kind, *ut not Doct ad l Aquil l 2 in fin* Just so do I see, as your other worships do processes and suits of law, at their first bringing forth to be numberless, without shape, deformed, and disfigured, for that then they consist only of one or two writings, or copies of instruments, through which defect they appear unto me, as to your other worships, foul, loathsome,

good reason we may term that suit, to which, as pieces, parcels, parts, portions, and members thereof, they do pertain, and belong, well formed and fashioned, big limbed, strong set, and in all and each of its dimensions most completely membered. Because *forma dat esse rei* [79] *l si is qui ff ad leg Falcid in c cum dilecta de rescript Barbat concil 12 lib 2* and before him Baldus, *in c ult extra de consuet et l Julianus ff ad exhib et l quæsitum ff de leg 3* The manner is such

as is set down in *gl p quæst 1 c Paulus*

Debile principium melior fortuna sequetur [80]

Like your other worships also, the sergeants, catchpoles, pursuivants, messengers, summoners, apparitors, ushers, door keepers, pettifoggers, attornies, proctors, commissioners, justices of the peace, judge delegates, arbitrators, overseers, sequestrators, advocates, inquisitors, jurors, searchers, examiners, notaries, tabellions, scribes, scriveners, clerks, prenotaries, secondaries, and expedanean

pendicles, and appurtenances, are the law pokes and bags, *gl de cons d 4 accepisti*

Qualis vestis erit, talia corda gerit [81]

Hic notandum est, [82] that in this respect the pleaders, litigants, and law suiters are happier than the officers, ministers, and administrators of justice, For *beatius est dare quam accipere,* [83] *ff commun l 3 extra de celebr Miss c cum Marthæ et 24 quæst 1 cap Od gl*

Affectum dantis pensat censura tonantis, [84]

Thus becometh the action or process, by their care and industry to be of a complete and goodly bulk, well shaped, framed, formed, and fashioned, according to the canonical gloss

Accipe, sume, cape, sunt verba placentia papæ [85]

Which speech hath been more clearly explained by Albert de Ros, *in verbo Roma*

Roma manus rodit, quas rodere non valet, odit
Dantes custodit, non dantes spernit, et odit [86]

The reason whereof is thought to be this

Ad præsens ova cras pullis sunt meliora [87]

ut est gl in l quum hi ff de transact Nor is this all, for the inconvenience of the contrary is set down in *gloss c de aliu fin*

Quum labor in damno est, crescit mortalis egestas [88]

In confirmation whereof we find, that the true etymology and exposition of the word *process*

we have most celestial quips, gibes, and girds

Litigando jura crescunt, litigando jus acquiritur [89]

Item gl in cap illud extrem de præsympt et c de prob l instrum l non epistolis l non nudis

Et si non prosunt singula, multa juvant [90]

Yea, but asked Trinquamelle, how do you proceed, my friend, in criminal causes, the culpable and guilty party being taken and seized upon, *flagrante crimine*?[91] Even as your other worships use to do, answered Bridlegoose First, I permit the plaintiff to depart from the court, enjoining him not to presume to return thither, till he preallably should have taken a good sound and profound sleep, which is to serve for the prime entry and introduction to the legal carrying on of the business In the next place a formal report is to be made to me of his having slept Thirdly, I issue forth a warrant to convene him before me

the Gloss, 32 Quest 7 c Si quis cum

Quandoque bonus dormitat Homerus [92]

Being thus far advanced in the formality of the process I find that this consopiating act engendereth another act, whence ariseth the articulating of a member That again produceth a third act, fashionative of another member, which third bringeth forth a fourth, procreative of another act New members in a no fewer number are shapen and framed, one still breeding and begetting another—as link after link, the coat of mail at length is made—till thus piece after piece, by little and little, by information upon information, the process be completely well formed and perfect in all his members Finally, having proceeded this length, I have recourse to my dice, nor is it to be thought, that this interruption respite, or interpellation is by me occasioned without very good reason inducing me thereunto, and a notable experience of a most convincing and irrefragable force

I remember on a time, that in the camp at Stockholm there was a certain Gascon named Gratianauld, native of the town of Saint Sev-

non contest et Bald in l sis tuis c de opt leg per tot in l advocati c de advoc div jud pecunia est vita hominis fideiussor in necessitatibus,[94]—did, at his coming forth of the gaming house in the presence of the whole company that was there, with a very loud voice, speak in his own language these following words "*Pao cap de bious, hillots, que mau de pippe bous tresbire ares que de pergudes sont les mies bingt, et quouatre ba-*

none would make him any answer, he passed from thence to that part of the leaguer where the huff snuff, honder sponder, swash buckling High Germans were, to whom he re-

Gascongner thut sich ausz mit eim ieden zu schlagen, aber er ist geneigter zu stehlen, darum, liebe frauwen habt sorg zu euerm hauszrath" Finding also, that none of that band of Teutonic soldiers offered himself to the combat, he passed to that quarter of the leaguer where the French free booting adventurers were encamped, and, reiterating

blade of the for-

Ploratur lachrymis amissa pecunia veris,[95]

saith the Gl *de pænitent, distinct* 3 *c sunt*

made inquiry and

said unto him, Up, ho good fellow, in the name of all the devils of hell rise up, rise up, get up! I have lost my money as well as thou hast done, let us therefore go fight lustily together grapple and scuffle it to some pur-

tu qui me rebelles? Que mau de taoverne te gire Ho San Siobe, cap de Gasciogne, ta pla dormie iou quand aquoest taquain me bingut estée" The venturous roister inviteth him again to the duel, but the Gascon, without condescending to his desire, said only this "*Hé pauvret, iou te esquinerio ares que son pla reposat Vayne un pauque qui te posar comme iou puesse truqueren*" Thus, in forgetting his loss, he forgot the eagerness which

drank together very amicably, each upon the pawn of his sword Thus by a little sleep was

l sexto

Sedendo et quiescendo fit anima prudens[96]

CHAPTER 43

How Pantagruel excuseth Bridlegoose in the matter of sentencing actions at law by the chance of the dice

With this Bridlegoose held his peace Whereupon Trinquamelle bid him withdraw from the court,—which accordingly was done,—and then directed his discourse to Pantagruel after this manner It is fitting, most illustrious prince, not only by reason of the deep obligations wherein this present parliament, togeth

mere grace, they have received from your incomparable bounty, but for that excellent wit

tender and present

presence, to your both hearing and seeing

judging and

mere

re do

we beseech you, that you may be pleased to give sentence therein, as unto you shall seem most just and equitable To this Pantagruel answered, Gentlemen, It is not unknown to you, how my condition is somewhat remote from the profession of deciding law controversies, yet, seeing you are pleased to do me

instead

gether, allow many excuses for any slips or escapes, which, through the invincible imperfection of either, have been inconsiderably stumbled upon by a person so qualified. Thirdly, gentlemen, I must need display before you another case, which in equity and justice maketh much for the advantage of Bridlegoose, to wit, that this one, sole, and single fault of his ought to be quite forgotten, abolished, and swallowed up by that immense and vast ocean of just dooms and sentences, which heretofore he hath given and pronounced, his demeanours, for these forty years and upwards that he hath been a judge, having been so evenly balanced in the scales of uprightness, that envy itself, till now, could not have been so impudent as to accuse and twit him with any act worthy of a check or reprehension as, if a drop of the sea were thrown into the Loire, none could perceive, or say, that by this single drop the whole river should be salt and brackish

Truly, it seemeth unto me, that in the

whole series of Bridlegoose's juridical decrees there hath been I know not what of extraordinary savouring of the unspeakable benignity of God, that all these his preceding sentences, awards, and judgments, have been confirmed and approved of by ourselves, in this your own venerable and sovereign court. For it is usual, (as you know well,) with him whose ways are inscrutable, to manifest his own ineffable glory in blunting the perspicacity of the eyes of the wise, in weakening the strength of potent oppressors, in depressing the pride of rich extortioners, and in erecting, comforting protecting, supporting, upholding, and shoring up the poor, feeble, humble, silly, and foolish ones of the earth But waving all these matters, I shall only beseech you, not by the obligations which you pretend to owe to my family, for which I thank you, but for that constant and unfeigned love and affection which you have always found in me, both on this and on the other side of the Loire, for the maintenance and establishment of your places, offices, and dignities, that for this one time you would pardon and forgive him upon these two conditions First, That he satisfy, or posit sufficient surety for the satisfaction of the party wronged by the injustice of the sentence in question For the fulfilment of this article, I will provide sufficiently And, secondly, That for his subsidiary aid in the weighty charge of administrating justice, you would be pleased to appoint and assign unto him some virtuous counsellor, younger, learneder, and wiser than he, by the square and rule of whose advice he may regulate, guide, temper, and moderate in times coming all his judiciary procedures, or otherwise, if you intend totally to depose him from his office, and to deprive him altogether of the state and dignity of a judge, I shall cordially entreat you to make a present and free gift of him to me, who shall find in my kingdoms charges and employments enough wherewith to imbusy him, for the bettering of his own fortunes, and furtherance of my service In the meantime, I implore the Creator, Saviour, and Sanctifier of all good things, in his grace, mercy, and kindness, to preserve you all, now and evermore, world without end

These words thus spoken, Pantagruel, veiling his cap and making a leg with such a majestic grace as became a person of his paramount degree and eminency, farewelled Trinquamelle, the president and master speaker of that Myrelinguesian parliament, took his leave of the whole court, and went out of the chamber at the door whereof finding Panurge, Epistemon, Friar John and others, he forthwith, attended by them, walked to the outer gate, where all of them immediately took horse to return towards Gargantua Pantagruel by the way related to them from point to point the manner of Bridlegoose's sententiating differences at law Friar John said, that he had seen Peter Dendin, and was acquainted with him at that time when he sojourned in the monastery of Fontaine le Comte, under the noble Abbot Ardillon Gymnast likewise affirmed, that he was in the tent of the grand Christian cavalier de Crissé, when the Gascon, after his sleep, made an answer to the adventurer Panurge was somewhat incredulous in the matter of believing that it was morally possible Bridlegoose should have been for such a long space of time so continually fortunate in that aleatory way of deciding law debates Epistemon said to Pantagruel, Such another story, not much unlike to that in all the circumstances thereof, is vulgarly reported of the provost of Montlehery In good sooth such a perpetuity of good luck is to be wondered at To have hit right twice or thrice in a judgment so given by hap-hazard might have fallen out well enough, especially in controversies that were ambiguous, intricate, abstruse perplexed, and obscure

CHAPTER 44

How Pantagruel relateth a strange history of the perplexity of human judgment

Seeing you talk, quoth Pantagruel, of dark, difficult, hard, and knotty debates, I will tell you of one controverted before Cneius Dolabella, Proconsul in Asia The case was this

A wife in Smyrna had of her first husband a child named Abecé He dying, she, after the expiring of a year and a day, married again, and to her second husband bore a boy called Effegé A pretty long time afterward it happened, as you know the affection of step-fathers and step-dames is very rare towards the children of the first fathers and mothers deceased that this husband, with the help of his son Effegé, secretly, wittingly, willingly, and treacherously murdered Abecé The woman came no sooner to get information of the fact, but, that it might not go unpunished she caused kill them both, to revenge the death of her first son She was appre-

he knew not what to determine therein nor

On the other hand, the cause of the murder seemed to be so natural, as to be grounded upon the law of nations, and the rational instinct of all the people of the world seeing they two together had feloniously and murderously destroyed her first son,—not that they had been in any manner of way wronged, outraged or injured by him, but out of an avaricious intent to possess his inheritance In this doubtful quandary and uncertainty what to pitch upon he sent to the

summon her personally to compeer before him a precise hundred years thereafter, to answer to some interrogatories touching certain points which were not contained in the verbal defence Which resolution of theirs did import, that it was in their opinion so difficult and inextricable a matter, that they knew not what to say or judge therein Who had decided that plea by the chance and fortune of the dice could not have erred nor awarded amiss on which side soever he had past his casting and condemnatory sentence If against the woman, she deserved punishment for usurping sovereign authority, by taking that vengeance at her own hand, the inflicting whereof was only competent to the supreme power to administer justice in criminal cases If for her, the just resentment of a so atrocious injury done unto her, in murdering her innocent son, did fully excuse and vindicate her of any trespass or offence about that particular committed by her. But this continuation of Bridlegoose for so many years, still hitting the nail on the head, never missing the mark, and always judging aright, by the mere throwing of the dice, and the chance thereof, is that which most astonisheth and amazeth me

To answer, quoth Pantagruel, categorically to that which you wonder at, I must ingeniously confess and avow that I cannot yet, conjecturally to guess at the reason of it, I would refer the cause of that marvellously long continued happy success in the judiciary results of his definitive sentences to the favourable aspect of the heavens, and benign

reach unto That, likewise, which possibly made him to diffide in his own skill and ca-

nomies, contrarieties, antilogies, contradictions, traversings, and thwartings of laws, customs, edicts, statutes, orders, and ordinances, in which dangerous opposition equity and justice being structured and founded on either of the opposite terms, and a gap being thereby opened for the ushering in of injustice and iniquity through the various interpretations of self-ended lawyers, being assuredly persuaded that the infernal calumniator, who frequently transformeth himself into the likeness of a messenger or angel of light, maketh use of these cross glosses and expositions in the mouths and pens of his ministers and servants, the perverse advo-

grey, and what is straight to a crooked ply For the more expedient doing whereof, these diabolical ministers make both the pleading parties believe that their cause is just and righteous, for it is well known that there is no cause, how bad soever, which doth not find an advocate to patrocinate and defend it,—else would there be no process in the world, no suits at law, nor pleadings at the bar He did in these extremities, as I conceive, most humbly recommend the direction of his judicial proceedings to the upright judge of judges, God Almighty,—did submit himself

did as it were implore and explore the divine decree of his good will and pleasure, instead

of that which we call the Final Judgment of a Court. To this effect, to the better attaining to his purpose, which was to judge righteously he did in my opinion, throw and turn the dice to the end that by the providence aforesaid the best chance might fall to him whose action was uprightest, and backed with greatest reason In doing whereof he did not stray from the sense of the Talmudists, who say that there is so little harm in that manner of searching the truth, that in the anxiety and perplexedness of human wits, God oftentimes manifesteth the secret pleasure of his Divine Will

Furthermore, I will neither think nor say, nor can I believe, that the unstraightness is so irregular, or the corruption so evident, of those of the Parliament of Myrelingois in Myrelingues, before whom Bridlegoose was arraigned for prevarication, that they will maintain it to be a worse practice to have the decision of a suit at law referred to the chance and hazard of a throw of the dice, hab nab, or luck as it will, then to have it remitted to and past by the determination of those whose hands are full of blood, and hearts of wry affections Besides that, their principal direction in all law matters comes to their hands from one Tribonian, a wicked, miscreant, barbarous, faithless, and perfidious knave, so pernicious unjust, avaricious, and perverse in his ways, that it was his ordinary custom to sell laws edicts, declarations, constitutions, and ordinances, as at an outroop or putsale, to him who offered most for them Thus did he shape measures for the pleaders, and cut their morsels to them by and out of these little parcels, fragments, bits, scantlings, and shreds of the law now in use, altogether concealing suppressing, disannulling, and abolishing the remainder, which did make for the total law, fearing that, if the whole law were made manifest and laid open to the knowledge of such as are interested in it, and the learned books of the ancient doctors of the law upon the exposition of the Twelve Tables and Prætorian Edicts, his villanous pranks, naughtiness, and vile impiety should come to the public notice of the world Therefore were it better, in my conceit, that is to say less inconvenient, that parties at variance in any juridical case should in the dark, march upon caltrops, than submit the determination of what is their right to such unhallowed sentences and horrible decrees as Cato in his time wished and advised, that every judiciary court should be paved with caltrops

CHAPTER 45

How Panurge taketh advice of Triboulet

On the sixth day thereafter, Pantagruel was returned home at the very same hour that Triboulet was by water come from Blois Panurge, at his arrival, gave him a hog's bladder, puffed up with wind, and resounding, because of the hard peas that were within it Moreover he did present him with a gilt wooden sword, a hollow budget made of a tortoise shell, an osier wattled wicker bottle full of Breton wine, and five and twenty apples of the orchard of Blandureau

If he be such a fool, quoth Carpalim, as to be won with apples, there is no more wit in his pate than in the head of an ordinary cabbage Triboulet girded the sword and scrip to his side, took the bladder in his hand, ate some few of the apples, and drunk up all the wine Panurge very wistly and heedfully looking upon him said, I never yet saw a fool, and I have seen ten thousand franks worth of that kind of cattle, who did not love to drink heartily, and by good long draughts When Triboulet had done with his drinking Panurge laid out before him, and exposed the sum of the business wherein he was to require his advice in eloquent and choicely-sorted terms, adorned with flourishes of rhetoric But, before he had altogether done, Triboulet with his fist gave him a bouncing whirret between the shoulders, rendered back into his hand again the empty bottle, flipped and flirted him on the nose with the hog's bladder, and lastly for a final resolution shaking and wagging his head strongly and disorderly, he answered nothing else but thus, By God, God, mad fool, beware the monk, Buzançay horn pipe! These words thus finished, he slipped himself out of the company, went aside, and, rattling the bladder took a huge delight in the melody of the rickling, crackling noise of the peas After which time it lay not in the power of them all to draw out of his chaps the articulate sound of one syllable, insomuch that, when Panurge went about to interrogate him further, Triboulet drew his wooden sword and would have struck him therewith

I have fished fair now, quoth Panurge, and brought my pigs to a fine market Have I not got a brave determination of all my doubts, and a response in all things agreeable to the oracle that gave it? He is a great fool, that is

Without putting ourselves to any stir or trouble in the least, quoth Pantagruel, let us

have I remarked and observed some excellent and notable mysteries yea, of such important

reverence, honour and respect natural fools equally with their primest doctors, mufties, divines, and prophets Did not you take heed, quoth he, a little before he opened his mouth

tomary ceremonies of the most expert magicians, and the received opinions of the most learned lawyers, such a brangling agitation and moving should by us all be judged to

receptacle of a debil substance, (for, as you know, and as the proverb shows it, a little

tremblings fall upon the members of a human body, partly because of the heaviness and violent impetuosity of the burden and load that is carried, and other part, by reason of the weakness and imbecility that is in the virtue of the bearing organ A manifest example whereof appeareth in those who, fasting, are not able to carry to their head a great goblet full of wine without a trembling and a shaking in the hand that holds it Thus of old was accounted a prefiguration and mystical pointing out of the Pythian divineress, who used always, before the uttering of a response from the oracle, to shake a branch of her domestic laurel Lampridius also testifieth, that the Emperor Heliogabalus, to ac-

Saurias, whithersoever he walked, like one quite distracted of his wits, kept such a furi-

ecstasy Catullus after the same manner maketh mention, in his *Berecynthia* and *Atys*, of the place wherein the Menades, Bacchical women, she priests of the Lyæan god, and de-

brating of their festivals Whence, too, according to the sense of the ancient theologues, she herself has her denomination, for *κυβιστᾶν* signifieth, to turn round, whirl about, shake the head, and play the part of one that is wry necked

Semblably Titus Livius writeth, that, in the solemnization time of the Bacchanalian holidays at Rome, both men and women seemed to prophetize and vaticinate, because of an

phers, together with the opinion of the people, asserteth for an irrefragable truth, that vaticination is seldom by the heavens be-

which the person also therewith inspired, declareth and manifesteth it unto others The

only conversed with some furious, maniac, and enraged people, but in their company had also prophesied, yet without a noddle-shaking concussion, answered, That seeing there was no head-wagging at the time of his

cording to the doctrine of the sage Egyptians, is a member consecrated to the memory, they may stir them up to recollect their scattered thoughts, bring home those fancies of theirs which perhaps have been extravagantly roaming abroad upon strange and uncouth objects and totally range their judgments, which possibly by disordinate affections have been made wild, to the rule and pattern of a wise discreet, virtuous, and philosophical discipline All which Virgil acknowledgeth to be true, in the branglement of *Apollo Cynthius*

CHAPTER 46

How Pantagruel and Panurge diversely interpret the words of Triboulet

He says *you are a fool* And what kind of fool? A mad fool, who in your old age would enslave yourself to the bondage of matrimony, and shut your pleasures up within a wedlock, whose key some ruffian carries in his codpiece He says furthermore, Beware of *the monk* Upon mine honour, it gives me in my mind, that you will be cuckolded by a monk Nay, I will engage mine honour, which is the most precious pawn I could have in my possession, although I were sole and peaceable dominator over all Europe, Asia, and Africa that if you marry, you will surely be one of the horned brotherhood of Vulcan Hereby may you perceive, how much I do attribute to the wise foolery of our morosoph *Triboulet* The other oracles and responses did in the general prognosticate you a cuckold without descending so near to the point of a particular determination, as to pitch up on what vocation amongst the several sorts of men, he should profess who is to be the copesmate of your wife and hornifier of your proper self Thus noble Triboulet tells it us plainly, from whose words we may gather with all ease imaginable, that your cuckoldry is to be infamous, and so much the more scandalous that your conjugal bed will be incestuously contaminated with the filthiness of a monkery lecher Moreover he says, that you will be the hornpipe of Buzançay,—that is to say, well horned, hornified, and cornuted And, as Triboulet s uncle asked from Louis the Twelfth, for a younger brother of his own, who lived at Blois, the hornpipes of Buzançay, for the organ pipes, through the mistake of one word for another, even so whilst you think to marry a wise, humble, calm, discreet, and honest wife, you shall unhappily stumble upon one, witless, proud, loud, obstreperous, bawling, clamorous, and more unpleasant than any Buzançay hornpipe Consider withal, how he flirted you on the nose with the bladder, and gave you a sound thumping blow with his fist upon the ridge of the back. This denotes and presageth, that you shall be banged beaten, and flipped by her, and that also she will steal of your goods from you, as you stole the hog s bladder from the little boys of Vaubreton

Flat contrary quoth Panurge,—not that I would impudently exempt myself from being *a vassal in the territory of folly I hold of that* jurisdiction and am subject thereto, I confess it And *why should I not? For the whole* world is foolish In the old Lorrain language, *fou for oou* all and fool were the same thing Besides, it is avouched by Solomon, that infinite is the number of fools From an infinity nothing can be deducted or abated, nor yet, by the testimony of Aristotle, can anything thereto be added or subjoined Therefore were I a mad fool if, being a fool, I should not hold myself a fool After the same manner of speaking, we may aver the number of the mad and enraged folks to be infinite Avicenna maketh no bones to assert, that the several kinds of madness are infinite Though this much of Triboulet's words tend little to my advantage howbeit the prejudice which I sustain thereby be common with me to all other men, yet the rest of his talk and gesture maketh altogether for me He said to my wife, Be weary of the monkey, that is as much as if she should be cheery, and take as much delight in a monkey as ever did the Lesbia of Catullus in her sparrow, who will, for his recreation pass his time no less joyfully at the exercise of snatching flies, than heretofore did the merciless fly-catcher Domitian Withal he meant by another part of his discourse, that she should be of a jovial country like humour, as gay and pleasing as a harmonious hornpipe of Saulieu or Buzançay The veridical Triboulet did therein hint at what I liked well, as perfectly knowing the inclinations and propensities of my mind, my natural disposition, and the bias of my interior passions and affections For you may be assured, that my humour is much better satisfied and contented with the pretty, frolic, rural, dishevelled shepherdesses whose bums through their coarse canvass smocks, smell of the clover-grass of the field, than with those great ladies *in magnificent courts, with their flaunting*

top knots and sultanas, their polvil, pastillos, and cosmetics The homely sound, likewise, of a rustic hornpipe is more agreeable to my ears, than the curious warbling and musical quivering of lutes, theorbos, viols, rebecs, and violins He gave me a lusty rapping thwack on my back,—what then? Let it pass, in the name and for the love of God, as an abatement of, and deduction from so much of my

and an innocent [illegible] it is a sin to harbour in the heart any bad conceit of him As for myself, I heartily pardon him He flirted me on the nose. In that there is no harm, for it importeth nothing else, but that betwixt my wife and me there will occur some toyish wanton tricks, which usually happen to all new married folks

CHAPTER 47

How Pantagruel and Panurge resolved to make a visit to the oracle of the holy bottle

There is as yet another point, quoth Panurge which you have not at all considered on, although it be the chief and principal head of the matter He put the bottle in my hand and restored it me again How interpret you that passage? What is the meaning of that? He possibly, quoth Pantagruel, signifieth thereby that your wife will be such a drunkard as

of St Fiacre in Brie, that our unique Morosoph, whom I formerly termed the lunatic Triboulet, referreth me, for attaining to the final resolution of my scruple, to the response giving bottle Therefore do I renew afresh the first vow which I made, and here in your presence protest and make oath by Styx and Acheron, to carry still spectacles in my cap, and never to wear a codpiece in my breeches, until upon the enterprise in hand of my nuptial undertaking I shall have obtained an answer from the holy bottle I am acquainted with a prudent, understanding and discreet gentleman and besides, a very good friend of mine, who knoweth the land, country, and place where its temple and oracle is built and posited He will guide and conduct us thither sure and safely Let us go thither, I beseech you. Deny me not, and say not, nay, reject

whole voyage, both in your going forth and coming back I have of a long time known you to be a great lover of peregrination, desirous still to learn new things, and still to see what you had never seen before

Very willingly, quoth Pantagruel, I condescend to your request But before we enter in upon our progress towards the accomplishment of so far a journey, replenished and fraught with imminent perils, full of innumerable hazards, and every way stored with evident and manifest dangers—What dangers? quoth Panurge, interrupting him Dangers fly back, run from, and shun me whithersoever I go seven leagues around,—as in the presence of the sovereign a subordinate magistracy is eclipsed, or as clouds and darkness quite vanish at the bright coming of a radiant sun, or as all sores and sicknesses did suddenly depart, at the approach of the body of St Martin à Quande Nevertheless, quoth Pantagruel before we adventure to set forward on the road of our projected and intended voyage, some few points are to be discussed, expedited, and dispatched First, let us send back Triboulet to Blois Which was instantly done, after that Pantagruel had given him a frieze coat Secondly, our design must be backed with advice and counsel of the king my father And lastly, it is most needful and expedient for us, that we search for and find

abundantly suffice for the plenary discharge and performance of the sibyl s office, and that, furthermore, in passing through the Lanternatory revelling country, they should

Carpalim, in the interim, as he was upon the conducting away of Triboulet, in his passing by, hearkened a little to the discourse they were upon, then spoke out, saying, Ho, Panurge, master freeman, take my Lord Debitis at Calais, along with you, for he is goud fallot, a good fellow He will not forget those who have been debtors, these are Lanternes Thus shall you not lack for both fallot and Lanterne I may safely with the little skill I have, quoth Pantagruel, prognosticate, that

by the way we shall engender no melancholy I clearly perceive it already The only thing that vexeth me is, that I cannot speak the Lanternatory language I shall, answered Panurge, speak for you all I understand it every whit as well as I do mine own maternal tongue I have been no less used to it than to the vulgar French

Br sz marg dalgotbric nubstzne zos,
Isquebsz prusq albork crinqs zacbac
Musbe dilbarkz morp nipp stancz bos,
Strombtz, Panurge, walmap quost gruszbac

Now guess, friend Epistemon, what is this? They are, quoth Epistemon, names of errant devils, passant devils, and rampant devils These words of thine, dear friend of mine, are true, quoth Panurge, yet are they terms used in the language of the court of the Lanternish people By the way, as we go upon

shoes Thou shalt have learned it sooner than

All miseries attended me whilst I
A lover was and had no good thereby
Of better luck the married people tell,
Panurge is one of those, and knows it well.

There is little more, then, quoth Pantagruel, to be done, but that we understand what the will of the king my father will be therein, and purchase his consent.

CHAPTER 48

How Gargantua sheweth, that the children ought not to marry without the special knowledge and advice of their fathers and mothers

No sooner had

summary narrative of what had passed and occurred, worthy of his observation, in his travels abroad, since their last interview, then acquainting him with the design he had in hand, besought him that it might stand with his good will and pleasure, to grant him leave to prosecute and go thorough stitch with the enterprise which he had undertaken The good man Gargantua, having in one hand two great bundles of petitions, indorsed and answered, and in the other some remem-

ther read nor heard, he gave both to Ulrich Gallet, his ancient and faithful Master of Requests, then drew aside Pantagruel, and, with a countenance more serene and jovial than customary, spoke to him thus, I praise God, and have great reason so to do, my most dear son, that he hath been pleased to entertain in you a constant inclination to virtuous actions I am well content that the voyage which you have motioned to me be by you accomplished, but withal I could wish you would have a mind and desire to marry, for that I see you are of competent years [Pan-

your pleasure, most dear father, that you

and paternal authority For I shall rather pray unto God that he would throw me down stark dead at your feet, in your pleasure, than that against your pleasure I should be found married alive I never heard that by any law, whether sacred or profane, yea, amongst the rudest and most barbarous nations in the world, it was allowed and approved of, that children may be suffered and tolerated to marry at their own good will and pleasure, without the knowledge advice or consent asked and had thereto, of their fathers, mothers, and nearest kindred. All legislators, every where upon the face of the whole earth have taken away and removed this licentious liberty from children, and totally reserved it to the discretion of the parents

My dearly beloved son, quoth Gargantua, I believe you, and from my heart thank God for having endowed you with the grace of having both a perfect notice of, and entire liking to, laudable and praiseworthy things, and that through the windows of your exterior senses he hath vouchsafed to transmit un-

to the interior faculties of your mind, nothing but what is good and virtuous For in my time there hath been found on the continent a certain country, wherein are I know not what kind of Pastophorian mole-catching priests, who, albeit averse from engaging

full of lasciviousness, salacity, and wantonness who yet have, nevertheless, in the matter of conjugal affairs, taken upon them to prescribe laws and ordinances to married folks I cannot goodly determine what I should most abhor detest, loathe, and abominate,—whether the tyrannical presumption of those dreaded sacerdotal mole-catchers, who not being willing to contain and coop up themselves within the grates and trellises of their own mysterious temples, do deal in, meddle with obtrude upon, and thrust their sickles into harvests of secular businesses, quite contrary and diametrically opposite to the quality state and condition of their callings, professions and vocations, or the superstitious stupidity and senseless scrupulousness of married folks who have yielded obedience, and submitted their bodies, fortunes, and estates to the discretion and authority of such odious perverse, barbarous and unreasonable laws Nor do they see that which is clearer than the light and splendour of the morning star,—how all these nuptial and connubial sanctions, statutes and ordinances have been decreed, made and instituted, for

ple Which administereth unto others a sufficient cause for rendering these churchmen suspicious of iniquity, and of an unjust and

lowed and observed by those mysts and flamens, how they should behave themselves in the making and performance of their rites and ceremonies, after what manner they ought to proceed in the offering up and immolating of their various oblations, victims, and sacrifices, seeing that besides the edecimation and tithe-haling of their goods, they cut off and take parings, shreddings, and clippings of the gain proceeding from the labour of their hands, and sweat of their brows, therewith to entertain themselves the better Upon which consideration, in my opinion, their injunctions and commands would not prove so pernicious and impertinent, as those of the ecclesiastic power, unto which they had tendered their blind obedience For, as you have very well said, there is no place in the world, where, legally, a licence is granted to the children to marry without the advice and consent of their parents and kindred. Nevertheless, by those wicked laws, and mole catching customs whereat there is a little hinted in what I have already spoken to

crimes and felonies, who may not violently snatch away and ravish what maid soever he had a mind to pitch upon, how noble, how fair, how rich, honest, and chaste soever she be, and that out of the house of her own father, in his own presence, from the bosom of

so cunning as to associate unto himself some mystical flamen, who, according to the covenant made betwixt them two, shall be in hope some day to participate of the prey.

Could the Goths, the Scythians, or Massa-

commanders, the expense of a great deal of money, and a long siege, that they shall have stormed and taken it by a violent and impetuous assault? May not these fathers and mothers, think you, be sorrowful and heavy-hearted when they see an unknown fellow, a vagabond stranger, a barbarous lout, a rude cur, rotten, fleshless, putrified, scraggy, boily,

well behavioured, richly provided for and healthful daughters, on whose breeding and education they had spared no cost nor charges, by bringing them up in an honest discipline to all the honourable and virtuous employments becoming one of their sex, descended of a noble parentage, hoping by those commendable and industrious means in an opportune and convenient time to bestow

them on the worthy sons of their well-deserving neighbours and ancient friends, who had nourished, entertained, taught, instructed, and schooled their children with the same care and solicitude, to make them matches fit to attain to the felicity of a so happy marriage, that from them might issue an offspring and progeny no less heirs to the laudable endowments and exquisite qualifications of their parents, whom they every way resemble, than to their personal and real estates, moveables and inheritances? How doleful, trist, and plangorous would such a sight and pageantry prove unto them? You shall not need to think, that the collachrymation of the Romans and their confederates at the decease of Germanicus Drusus was comparable to this lamentation of theirs? Neither would I have you to believe that the discomfort and anxiety of the Lacedæmonians, when the Greek Helen, by the perfidiousness of the adulterous Trojan, Paris, was privily stolen away out of their country, was greater or more pitiful than this ruthful and deplorable collugency of theirs? You may very well imagine, that Ceres at the ravishment of her daughter Proserpine, was not more attristed, sad, nor mournful than they Trust me, and your own reason, that the loss of Osiris was not so regrettable to Isis,—nor did Venus so deplore the death of Adonis,—nor yet did Hercules so bewail the straying of Hylas,—nor was the rapt of Polyxena more throbbingly resented and condoled by Priamus and Hecuba, than this aforesaid accident would be sympathetically bemoaned, grievous, ruthful, and anxious, to the wofully desolate and disconsolate parents

Notwithstanding all this, the greater part of so vilely abused parents are so timorous and afraid of the devils and hobgoblins, and so deeply plunged in superstition, that they dare not gainsay nor contradict, much less oppose and resist, those unnatural and impious actions, when the mole-catcher hath been present at the perpetrating of the fact, and a party contractor and covenanter in that detestable bargain What do they do then? They wretchedly stay at their own miserable homes, destitute of their well beloved daughters,—the fathers cursing the days and the hours wherein they were married,—and the mothers howling and crying, that it was not their fortune to have brought forth abortive issues when they happened to be delivered of such unfortunate girls, and in this pitiful plight spend at best the remainder of their time, with tears and weeping for those their children, of and from whom they expected, (and, with good reason, should have obtained and reaped,) in these latter days of theirs, joy and comfort Other parents there have been, so impatient of that affront and indignity put upon them, and their families, that, transported with the extremity of passion, in a mad and frantic mood, through the vehemency of a grievous fury and raging sorrow, they have drowned, hanged, killed, and otherwise put violent hands on themselves Others, again, of that parental relation, have, upon the reception of the like injury, been of a more magnanimous and heroic spirit, who, in imitation and at the example of the children of Jacob, revenging upon the Sichemites the rapt of their sister Dina, having found the rascally ruffian in the association of his mystical mole-catcher, closely and in hugger-mugger conferring, and parleying, with their daughters, for the suborning, corrupting, depraving, perverting, and enticing these innocent unexperienced maids unto filthy lewdnesses, have without any further advisement on the matter, cut them instantly to pieces, and thereupon forthwith thrown out upon the fields their so dismembered bodies, to serve for food unto the wolves and ravens Upon the chivalrous, bold, and courageous achievement of a so valiant, stout, and man like act, the other mole-catching symmists have been so highly incensed, and have so chafed, fretted, and fumed thereat, that bills of complaint and accusations having been in a most odious and detestable manner put in before the competent judges, the arm of secular authority hath with much importunity and impetuosity been by them implored and required, they proudly contending, That the servants of God would become contemptible if exemplary punishment were not speedily taken upon the persons of the perpetrators of such an enormous, horrid, sacrilegious, crying, heinous, and execrable crime

Yet neither by natural equity, by the law of nations, nor by any imperial law whatsoever, hath there been found so much as one rubric, paragraph, point, or tittle, by the which any kind of chastisement or correction hath been adjudged due to be inflicted upon any for their delinquency in that kind Reason opposeth, and nature is repugnant For there is no virtuous man in the world, who both nat-

urally and with good reason will not be more

a fore-thought felony hath murdered his daughter, may, without tying himself to the formalities and circumstances of a legal proceeding, kill him on a sudden, and out of hand, without incurring any hazard of being

catching abettor, be entrapped in the flagrant act of suborning his daughter, and, stealing her out of his house, though herself consent thereto, that the father in such a case of stain and infamy by them brought upon his family, should put them both to a shameful death, and cast their carcasses upon dunghills to be devoured and eaten up by dogs and swine, or otherwise, fling them a little

kind embraces of their great Alma Mater, the earth, commonly called burial

Dearly beloved son, have an especial care, that after my decease none of these laws be received in any of your kingdoms, for whilst I breathe, by the grace and assistance of God,

pare yourself for Panurge's voyage. Take along with you Epistemon, Friar John, and such others as you will choose Do with my treasures what unto yourself shall seem most expedient None of your actions, I promise you, can in any manner of way displease me

out to sea, in the name of God our Saviour. In the meanwhile, during your absence, I shall not be neglective of providing a wife

splendid feast, if ever there was any in the world.

CHAPTER 49

How Pantagruel did put himself in a readiness to go to sea, and of the herb named Pantagruelion

Within very few days after that Pantagruel

mon, Friar John of the Funnels, Abbot of Theleme, and others of the royal house, especially with Xenomanes the great traveller,

thither, prepared and made ready for launching a fleet of ships, to the number of those

use so many mariners, pilots, sailors, interpreters, artificers, officers, and soldiers, as he

other such luggage, stuff, baggage, chaffer, and furniture, as he deemed needful for car

notably well befitted for present use, after the fashion of conserves The herb Pantagruelion hath a little root, somewhat hard and rough, roundish, terminating in an obtuse and very blunt point, and having some of its veins,

like the stem of smyrnium, *olus atrum*, beans, and gentian, full of long threads, straight, easy to be broken, jagged, snipped, nicked and notched a little after the manner of pillars and columns, slightly furrowed, cham-

pecially in that part thereof which is termed *mesa* as one would say *the mean* and *in that other* which had got the denomination of *mi lasca* Its height is commonly five or six feet *yet sometimes* it is of such a tall growth as doth surpass the length of a lance but that is only when it meeteth with a sweet easy warm wet and well soaked soil—as is the ground of the territory of Olone and that of Rasea near to Preneste in Sabinia—and that it want not for rain enough about the season of the fishers holidays and the æstival sol stice There are many trees whose height is by it very far exceeded and you might call it *dendromalache* by the authority of Theophrastus The plant every year perisheth—the tree neither in the trunk root bark or boughs being durable

From the stalk of this Pantagruelion plant *there issue forth* several large and great branches, whose leaves have thrice as much length as breadth always green roughish and rugged like the orcanet or Spanish bugloss bardish slit round about like unto a sickle or as the saxifragum as betony and finally ending as it were in the points of a Macedonian spear or of such a lancet as surgeons commonly make use of in their phlebotomizing tilt ngs The figure and shape of the leaves thereof is not much different from that of those of the ash tree or of agrimony the herb itself being so like the Eupatorian plant that many skilful herbalists have called it the Domestic Eupator and the Eupator the Wild Pantagruelion These leaves are in equal and parallel distances spread around the stalk by the number in every rank either of five or seven nature having so highly favoured and cherished this plant that she hath richly adorned it with these two odd divine and mysterious numbers The smell thereof is somewhat strong and not very pleasing to nice tender and delicate noses The seed inclosed therein mounteth up to the very top of its stalk and a little above it.

This is a numerous herb for there is no less abundance of it than of any other whatsoever Some of these plants are spherical some rhomboid and some of an oblong shape and all of these either black bright-coloured or tawny rude to the touch, and mantled with a quickly-blasted away coat yet such a one as is of a delicious taste and savour to all shrill and sweetly singing birds such as linnets goldfinches larks canary birds yellow hammers and others of that airy chirping quire but it would quite extinguish the natural heat and procreative virtue of the semence of any man who would eat much, and often of it And although that of old amongst the Greeks there was certain kind of fritters and pancakes buns and tarts made thereof which commonly for a liquorish daintiness were presented on the table after supper to delight the palate and make the wine relish the better yet is it of a difficult concoction and offensive to the stomach For it engendereth bad and unwholesome blood, and with its exorbitant heat woundeth them with grievous hurtful smart and noisome vapours And as in divers plants and trees there are two sexes male and female which is perceptible in laurels palms cypresses oaks holmes the daffodil mandrake fern the agaric mushroom birthwort turpentine pennyroyal peony rose of the mount and many other such like even so in this herb there is a male which beareth no flower at all yet it is very copious of and abundant in seed There is likewise in it a female which hath great store and plenty of whitish flowers serviceable to little or no purpose nor doth it carry in it seed of any worth at all, at least comparable to that of the male It hath also a larger leaf and much softer than that of the male nor doth it altogether grow to so great a height This Pantagruelion is to be sown at the first coming of the swallows and is to be plucked out of the ground when the grasshoppers begin to be a little hoarse

CHAPTER 50

How the famous Pantagruelion ought to be prepared and wrought

THE herb Pantagruelion in September under the autumnal equinox, is dressed and prepared several ways according to the various fancies of the people and diversity of the climates wherein it groweth The first instruction which Pantagruel gave concerning it was to divest and despoil the stalk and stem thereof of all its flowers and seeds to macerate and mortify it in stagnant not running water for five days together if the season be dry and the water hot, or for full nine or twelve days if the weather be cloudish, and the water cold Then must it be dried in the sun, till it be drained of its moisture After this it is in the shadow where the sun shines not, to be peeled, and its rind pulled off Then are the fibres and strings thereof to be parted,

wherein, as we have already said, consisteth its prime virtue, price, and efficacy, and severed from the woody part thereof, which is unprofitable, and serveth hardly to any other

some use is made thereof by tippling sweet-lipped bibbers, who out of it frame quills and pipes through which they with their liquor attractive breath suck up the new dainty wine from the bung of the barrel Some

quire employ certain cataractic instruments, composed and formed after the same manner

at the nativity of Hercules and athwart those cataracts they break and bruise to very trash the woody parcels thereby to preserve the better the fibres which are the precious and excellent parts In and with this sole operation do these acquiesce and are contented, who contrary to the received opinion of the whole earth and in a manner paradoxical to all philosophers, gain their livelihoods backwards, and by recoiling But those that love to hold it at a higher rate, and prize it according to its value, for their own greater profit, do the very same

her fond wooing youngsters and effeminate courtiers, during the long absence of her husband *Ulysses*

By these means is this herb put into a way to display its inestimable virtues whereof I

thereof I find that plants have their names given and bestowed upon them after several ways Some got the name of him who first

the Mercurialis from Mercury, Panacea from Panace, the daughter of Esculapius, Armois from Artemis, who is Diana, Eupatoria from the king Eupator, Telephion from Telephus, Euphorbium from Euphorbus, King Juba's physician, Clymenos from Clymenus, Alcibiadium from Alcibiades, Gentian from Gentius, King of Sclavonia, and so forth through a great many other herbs or plants Truly, in ancient times, this prerogative of imposing the inventor's name upon an herb found out by him was held in a so great account and estimation that, as a controversy arose betwixt Neptune and Pallas, from which of them two that land should receive its denomination, which had been equally found out by them both together, though thereafter it was called and had the appellation of Athens, from Athene, which is Miner

kind the invention of corn, which until then had been utterly unknown to the end that after the murder of the messenger, whose death he made account to have kept secret,

wickedness of which treasonable attempt he was by Ceres transformed into that wild beast, which by some is called a lynx, and by others an ounce Such also was the ambition of others upon the like occasion, as appeareth by that very sharp wars, and of a long continuance have been made of old betwixt some residentiary kings in Cappadocia upon this only debate, of whose name a certain herb should have the appellation, by reason of which difference, so troublesome and expensive to them all, it was by them called Polemonion, and by us ... same cause termed Make bate

Other herbs and ... which retain ... of the cou... whence they ... as from ... they ... ples ... that is ... we call ... guria, the ... flood in ... called Ru... name, Fe... from a ... sia, Sabine ...

Spica Celtica from the land of the Celtic Gauls, and so throughout a great many other, which were tedious to enumerate Some others, again, have obtained their denominations by way of antiphrasis, or contrariety, as Absinth because it is contrary to Ψίνθος, for it is bitter to the taste in drinking —Holosteon, as if it were all bones, whilst on the contrary, there is no frailer, tenderer, nor brittler herb in the whole production of nature than it

There are some other sorts of herbs, which have got their names from their virtues and operations, as Aristolochia, because it helpeth women in child birth, Lichen, for that it cureth the disease of that name, Mallow, because it mollifieth, Callithricum, because it maketh the hair of a bright colour, Alyssum, Ephemerum, Bechium, Nasturtium, Henbane, and so forth through many more

Other some there are, which have obtained their names *from the admirable qualities that* are found to be in them, as Heliotropium, which is the marigold, because it followeth the sun, so that at the sun rising it displayeth and spreads itself

mounte

when h

cause, although it grow near unto watery

have retained the very same names of the men and women who have been metamorphosed and transformed in them, as from Daphne, the laurel is called also Daphne, Myrrh from Myrrha the daughter of Cinarus, Pythis from Pythus, Cinara, which is the

's tongue, Iris, so called, because in its flowers it hath some resemblance of the rainbow, Myosota, because it is like the ear of a mouse, Coronopus, for that it is of the likeness of a crow's foot A great many other such there are, which here to recite were needless. Furthermore, as there are herbs and plants which have had their names from those of men, so by a reciprocal denomination have the surnames of many families taken their origin from them, as the Fabii, *à fabis*, beans, the Pisons, *à pisis*, peas, the Lentuli, from lentils, the Cicerons, *à ciceribus vel ciceris*, a sort of pulse called chickpeas, and so forth In some plants and herbs, the resemblance or likeness hath been taken from a higher mark or object, as when we say Venus' navel, Venus' hair, Venus' tub, Jupiter's beard, Jupiter's eye, Mars' blood, the Hermo-

all of

great

)thers, again, have received their denomination from their forms, such as the trefoil, because it is three leaved, Pentaphylon, for having five leaves, Serpolet, because it creepeth along the ground, Helxine, Petast, Myrobalon, *which the Arabians called Been, as if you* would say an acorn, for it hath a kind of resemblance thereto, and withal is very oily.

CHAPTER 51

Why it is called Pantagruelion, and of the admirable virtues thereof

By such like means of attaining to a denomination, the fabulous ways being only from

tagruelion, for Pantagruel was the inventor thereof I do not say of the plant itself, but of a certain use which it serves for, exceeding odious and hateful to thieves and robbers unto whom it is more contrarious and hurtful

varre in Paris, colewort to the vine tree, garlic to the load stone, onions to the sight, fern-seed to women with child, willow grain to

to trees For we have seen many of those rogues, by virtue and right application of this herb, finish their lives short and long, after

the manner of Phyllis, Queen of Thracia, of Benosus, Emperor of Rome, of Amata, King Latinus's wife, of Iphis, Autolycus, Lycambes, Arachne, Phædra, Leda, Achius, King of Lydia, and many thousands more, who were chiefly angry and vexed at this disaster therein that, without being otherwise sick or evil disposed in their bodies, by a touch only of

ly sayings, and to enter so many luscious morsels stopped, more cleverly, than ever could have done the squinancy

Others have been heard most woefully to lament at the very instant when Atropos was

trope, which alloweth us to posit the inventor in the place of the thing invented as when Ceres is taken for bread, and Bacchus put instead of wine I swear to you here, by the

till the noble Pantagruel never snatched any man by the throat, unless it was such a one as was altogether careless and neglective of those obviating remedies, which were preventive of the thirst to come

It is also termed Pantagruelion by a simili-

drought, when they were busiest in the gathering of the said herb, to wit, at that time

qualities, virtues, and properties thereof For as Pantagruel hath been the idea, pattern, *prototype*, and exemplary of all jovial perfection and accomplishment—in the truth where*of I believe there is* none of you, gentlemen drinkers, that putteth any question—so in this Pantagruelion have I found so much efficacy and energy, so much completeness and excellency, so much exquisiteness and rarity, and

trees, by the relation of the prophet, made election of a wooden king to rule and govern over them, it without doubt would have carried away from all the rest the plurality of votes and suffrages

Shall I yet say more? If Oxilus, the son of Orius had begotten this plant upon his sister Hamadryas, he had taken more delight in the value and perfection of it alone than in all

failing tuition of an eternal remembrance

tree, the sixth Ash, the seventh Poplar, and the last had the name of Elm, who was the

every kind of vermin, that by any manner of putrefaction cometh to be bred and engendered there, and destroyeth also any whatsoever other animal that shall have entered in thereat If likewise, you put a little of the said juice with a pail or bucket full of water, you shall see the water instantly turn and grow thick therewith, as if it were milk curds, whereof the virtue is so great, that the water thus curded is a present remedy for horses subject to the cholic, and such as strike at their own flanks The root thereof well boiled mollifieth the joints, softeneth the hardness of shrunk in sinews, is every way comfortable to the nerves, and good against all cramps and convulsions, as likewise all cold and knotty gouts If you would speedily heal a burning whether occasioned by water or fire, apply thereto a little raw Pantagruelion, that is to say, take it so as it cometh out of the ground, without bestowing any other preparation or composition upon it, but have a special care to change it for some fresher, in lieu thereof, as soon as you shall find it waxing dry upon the sore

of most dainty and sumptuous dishes of meat set down upon them—and the choicest beds also, how richly soever adorned with gold, sil-

well, in what case would tabellions, notaries, copyists, makers of counterpanes, writers, clerks, secretaries, scriveners, and suchlike persons be without it? Were it not for it, what would become of the toll rates and rentrolls? Would not the noble art of printing perish without it? Whereof could the chassis

with clad and accoutred, and whole human nature

the Persian sea, and Gulf of Bengala, the Arabian swans, together with the plants of Malta, do not all of them clothe, attire, and apparel so many persons as this one herb alone Soldiers are now a days much better sheltered under it, than they were in former times, when they lay in tents covered with skins It overshadows the theatres and amphitheatres from the heat of a scorching sun It begirdeth and encompasseth forests, chases, parks, copses, and groves, for the pleasure of hunters It descendeth into the salt and fresh of both sea and river waters, for the profit of fishers

the butt and rover bows are strung, the crossbows bended, and the slings made fixed And, as if it were an herb every whit as holy as the vervain and reverenced by ghosts, spirits, hobgoblins, fiends, and phantoms, the bodies of deceased men are never buried without it

I will proceed yet further By the means of this fine herb, the invisible substances are visibly stopped, arrested, taken, detained, and prisoner-like committed to their receptive gaols. Heavy and ponderous weights are by it heaved, lifted up, turned, veered, drawn, carried, and every way moved quickly, nimbly and easily, to the great profit and emolument of human kind When I perpend with myself these and such like marvellous effects of this wonderful herb, it seemeth strange unto me, how the invention of so useful a practice did escape through so many bypast ages the knowledge of the ancient philosophers, considering the inestimable utility which from thence proceeded, and the immense labour, which, without it, they did un-

der ships launched from their stations, and set agoing at the pleasure and arbitrement of their rulers, conders, and steersmen By the help thereof those remote nations, whom nature seemed so unwilling to have discovered to us, and so desirous to have kept them still *in abscondito*[97] and hidden from us, that the ways through which their countries were to be reached unto, were not only totally unknown, but judged also to be altogether impermeable and inaccessible, are now arrived to us and we to them

Those voyages outreached the flights of birds, and far surpassed the scope of feathered fowls, how swift soever they had been on the wing, and notwithstanding that advantage which they have of us, in swimming through the air Taproban hath seen the heaths of Lapland, and both the Javas, the Riphæan mountains, wide distant Phebol shall see Theleme, and the Islanders drink of the flood of Euphrates By it the chill-mouthed Boreas hath surveyed the parched mansions of the torrid Auster, and Eurus vis-

Perœcian people, and Anteocian, Amphisci-

saw, how, by means of this blest

on, the Arctic people looked upon the Antarctic, scoured the Atlantic Ocean, passed the tropics, pushed through the torrid zone, measured all the zodiac, sported under the equinoctial, having both poles level with their horizon, they judged it high time to call a council for their own safety and preservation

The Olympic gods, being all and each of them affrighted at the sight of such achievements, said, Pantagruel hath shapen work

wife It lies not in our power to oppose this

sons may be found out an herb of such another virtue and prodigious energy, as that by the aid thereof in using it aright according to their father's skill, they may contrive a way for human kind to pierce into the high aerian clouds, get up unto the spring head of the hail, take an inspection of the snowy sources,

house and shop, where all the thunderbolts are for
heave
munit
peal or two of thundering ordnance, for joy of their arrival to these new supernal places, and, charging those tonitrual guns afresh, turn the whole force of that artillery wherein we most confided against ourselves Then is it like, they will set forward to invade the territories of the moon, whence, passing through both Mercury and Venus, the Sun will serve them for a torch, to show the way from Mars to Jupiter and Saturn We shall not then be able to resist the impetuosity of their intrusion, nor put a stoppage to their entering in at all, whatever regions, domiciles, or mansions of the spangled firmament they shall

then Some will take up their lodging at the Ram, some at the Bull, and others at the Twins, some at the Crab, some at the Lion Inn, and others at the sign of the Virgin, some at the Balance, others at the Scorpion, and others will be quartered at the Archer, some will be harboured at the Goat, some at the Water pourer's sign, some at the Fishes some will lie at the Crown, some at the Harp,

be sojourners come from the earth, who long

ambrosia, and take to their own beds at night for wives and concubines, our fairest goddesses, the only means whereby they can be deified A junto hereupon being convocated, the better to consult upon the manner of obviating so dreadful a danger, Jove, sitting in his presidential throne, asked the votes of all the other gods, which, after a profound de

CHAPTER 52

How a certain kind of Pantagruelion is of that nature that the fire is not able to consume it

I HAVE already related to you great and admirable things, but, if you might be induced to adventure upon the hazard of believing some other divinity of this sacred Pantagruelion, I very willingly would tell it you Believe it, if you will, or, otherwise, believe it not, I care not which of them you do, they are both alike to me It shall be sufficient for my purpose to have told you the truth and the truth I will tell you But to enter in thereat, because it is of a knaggy, difficult, and rugged access, this is the question which I ask of you If I had put within this bottle two pints, the one of wine and the other of water, thoroughly and exactly mingled together, how would you unmix them? After what manner would you go about to sever them, and separate the one liquor from the other, in such sort, that you render me the water apart, free from the wine, and the wine also pure, without the intermixture of one drop of water, and both of them in the same measure,

quantity, and taste, that I had embottled them? Or to state the question otherwise If your carmen and mariners, entrusted for the provision of your houses with the bringing of a certain considerable number of tuns, puncheons, pipes, barrels, and hogsheads of *Graves* wine, or of the wine of Orleans, Beaune and Mirevaux, should drink out the half and afterwards with water fill up the other empty halves of the vessels as full as before, as the Limosins use to do, in their carriages by wains and carts, of the wines of Argenton and Sangaultier, after that, how would you part the water from the wine, and purify them both in such a case? I understand you well enough Your meaning is, that I must do it with an ivy funnel That is written, it is true, and the verity thereof explored by a thousand experiments, you have learned to do this feat before, I see it But those that have never known it, nor at any time have seen the like, would hardly believe that it were possible Let us nevertheless proceed

But put the case, we were now living in the age of Sylla, Marius Cæsar, and other such Roman emperors, or that we were in the time of our ancient Druids, whose custom was to burn and calcine the dead bodies of their parents and lords, and that you had a mind to drink the ashes or cinders of your wives or fathers in the infused liquor of some good white wine, as Artemisia drunk the dust and ashes of her husband Mausolus, or, otherwise that you did determine to have them reserved in some fine urn, or reliquary pot,

you can By my figgings, I believe it will trouble you so to do

Well I will

you

muc

defunct, and after that you shall have enwrapped and bound therein, as hard and closely as you can, the corps of the said deceased person, and sewed up the folding-sheet, with thread of the same stuff, throw it into the fire, how great or ardent soever it be, it matters not a straw, the fire

not only not consumed nor burnt, but also shall neither lose one atom of the ashes enclosed within it, nor receive one atom of the huge bustuary heap of ashes resulting from the blazing conflagration of things combustible laid round about it, but shall at last, when taken out of the fire, be fairer, whiter, and much cleaner than when you did put it in first Therefore it is called *Asbeston*, which is as much as to say incombustible Great plenty is to be found thereof in Caprasia, as likewise in the climate Dia Cyenes, at very easy rates O how rare and admirable a thing it is, that the fire, which devoureth, consumeth and destroyeth all such

and demand for further confirmation of my assertion a visible sign, as the Jews, and such incredulous infidels use to do, take a fresh egg, and orbicularly, or rather, ovally, enfold it within this divine Pantagruelion When it

tion, or so much as a calefaction of the sacred Pantagruelion For less than a million of pounds sterling, modified, taken down and amoderated to the twelfth part of one four pence half penny farthing, you are to put it to a trial, and make proof thereof

Do not think to overmatch me here, by paragoning with it in the way of a more eminent comparison the Salamander That is a fib, for, albeit a little ordinary fire, such as is

flaming fire of a furnace it will, like any other animated creature, be quickly suffocated, choked consumed and destroyed We have seen experiment thereof and Galen many ages ago hath clearly demonstrated and confirmed it, *lib* 3 *De Temperamentis* and Dioscorides maintaineth the same doctrine, *lib* 2 Do not here instance, in competition with this sacred herb, the feather alum, or the wooden tower of Piræus, which Lucius Sylla was never able

therewith the herb which Alexander Cornelius called Eonem, and said, that it had some resemblance with that oak which bears the

mistletoe, and that it could neither be consumed, nor receive any manner of prejudice by fire, nor by water, no more than the mistletoe, of which was built, said he, the so renowned ship Argos Search where you please for those that will believe it I in that point desire to be excused Neither would I wish

the mountains of Briançon and Ambrun, which produceth out of its root the good Agaric From its body it yieldeth unto us a so excellent rosin, that Galen hath been bold to equal it unto the turpentine Upon the delicate leaves thereof it retaineth for our use that sweet heavenly honey, which is called

nese name is *Melze* The Anternorides and Venetians term it *Larége* which gave occasion to that castle in Piedmont to receive the denomination of Larignum, by putting Julius Cæsar to a stand at his return from amongst the Gauls

Julius Cæsar commanded all the yeomen, boors, hinds, and other inhabitants in, near unto and about the Alps and Piedmont to bring all manner of victuals and provision for

ordinance all of them were obedient, save only those as were within the garrison of Larignum, who, trusting in the natural strength of the place, would not pay their contribution. The emperor, purposing to chastise them for their refusal, caused his whole army to march straight towards that castle, before the gate whereof was erected a tower built

of timber, set up in the fabric thereof to such an apt and convenient height that from the parapet above the portcullis they thought with stones and levers to beat off and drive away such as should approach thereto.

When Cæsar had understood, that the chief defence of those within the castle did consist in stones and clubs, and that it was not an easy matter to sling, hurl, dart, throw, or cast them so far as to hinder the approaches, he forthwith commanded his men to throw great store of bavins, faggots, and fascines round about the castle, and, when they had made the heap of a competent height, to put them all in a fair fire, which was thereupon incontinently done The fire put amidst

the faggots were quite burnt and consumed, the tower appeared as whole, sound, and entire as ever Cæsar, after a serious consideration had thereof, commanded a compass to be taken without the distance of a stone's cast from the castle round about it, there, with ditches and entrenchments to form a blockade, which when the Larignans understood, they rendered themselves upon terms And then, by a relation from them, it was, that Cæsar learned the admirable nature and virtue of this wood, which of itself produceth neither fire, flame, nor coal, and would, therefore, in regard of that rare quality of incombustibility, have been admitted into this rank

windows, gutters, frettized, and embowed ceilings, cans, and other whatsoever wooden furniture in the abbey of Theleme, should be all materiated of this kind of timber. He likewise caused to cover therewith the sterns, stems, cook-rooms or laps, hatchets, decks, courses, bends and walls of his carricks, ships, galleons, galleys, brigantines, foysts, frigates, crears, barks, floyts, pinks, pinnaces, hoys, catches, capers, and other vessels of his Thalassian arsenal, were it not that the wood or timber of the larchtree being put within a

last to be corrupted, consumed, dissipated, and destroyed, as are stones in a lime-kiln

fore,

Arabians, Indians, Sabæans,
Sing not, in hymns and Io Pæans,
Your incense, myrrh, or ebony.

Come here, a nobler plant to see,
And carry home, at any rate,
Some seed, that you may propagate
If in your soil it takes, to heaven
A thousand thousand thanks be given;

And say, with France it goodly goes,
Where the Pantagruelion grows

[Sir Thomas Urquhart's part of the translation ends here, and that of Motteux begins]

BOOK FOUR



TREATING OF THE HEROIC DEEDS AND SAYINGS
OF THE GOOD PANTAGRUEL

THE AUTHOR'S EPISTLE DEDICATORY

To the Most Illustrious Prince, and Most Reverend Lord Odet, Cardinal de Chastillon

You are not unacquainted, most illustrious prince, how often I have been, and am daily pressed and required by great numbers of

and comfort I commonly answer, that I aimed not at glory and applause, when I diverted myself with writing, but only designed to give by my pen, to the absent who labour under affliction, that little help which at all times I willingly strive to give to the present that stand in need of my art and service. Sometimes I at large relate to them, how Hippocrates in several places, and particularly in *lib 6 Epidem*, describing the institution of the physician his disciple, and also Soranus of Ephesus, Oribasius, Galen, Hali Abbas, and other authors, have descended to particulars, in the prescription of his motions, deportment, looks, countenance, gracefulness, civility, cleanliness of face, clothes, beard, hair, hands, mouth, even his very nails, as if he were to play the part of a lover in some comedy, or enter the lists to fight some potent enemy And indeed the practice of physic is properly enough compared by Hippocrates to a fight and also to a farce acted between three persons, the patient, the physician, and the disease Which passage has sometimes put me in mind of Julia's say-

a modest garb, such as the chaste Roman ladies wore, came into his presence. The kind father could not then forbear expressing the pleasure which he took to see her so much altered, and said to her Oh! how much more this garb becomes, and is commendable in the daughter of Augustus But she, having her excuse ready, answered. This day, sir, I dressed myself to please my father's eye, yesterday, to gratify that of my husband. Thus

I am proud of appearing in such a dress, but for the sake of my patient, whom alone I

fend

our

have

named, which causes some to sweat, dispute, and labour not indeed to know whether the physician's frowning, discontented, and morose Catonian look render the patient sad, and his joyful, serene, and pleasing countenance rejoice him, for experience teaches us that this is most certain, but whether such sensations of grief, or pleasure, are produced by the apprehension of the patient observing his motions and qualities in his physician and drawing from thence conjectures of the end and catastrophe of his disease, as, by his pleasing look, joyful and desirable events, and by his sorrowful and unpleasing air, sad and dismal consequences, and whether those sensations be produced by a transfusion of the serene or gloomy, aerial or terrestrial, joyful or melancholic spirits of the physician,

into the person of the patient, as is the opinion of Plato and Averroes

Above all things, the fore-cited authors have given particular directions to physicians about the words, discourse, and converse, which they ought to have with their patients, every one aiming at one point, that is, to rejoice them without offending God, and in no ways whatsoever to vex or displease them Which causes Herophilus much to blame the physician Callianax, who, being asked by a patient of his, Shall I die? impudently made him this answer

Patroclus died, whom all allow,
By much a better man than you

Another, who had a mind to know the state of his distemper, asking him, after our merry Patelin's way, Well, doctor, does not my water tell you I shall die? He foolishly answered, No if Latona the mother of those lovely twins Phœbus and Diana begot thee Galen, *lib 4 Comment 6 Epidem*, blames much also Quintus his tutor, who, a certain nobleman of Rome, his patient saying to him, You have been at breakfast, my master, your breath smells of wine, answered arrogantly, Yours smells of fever which is the better smell of the two wine or a putrid fever? But the calumny of certain cannibals misanthropes, perpetual eavesdroppers, has been so foul and excessive against me, that it had conquered my patience, and I had resolved not to write one jot more For the least of their detractions were, that my books are all stuffed with various heresies of which, nevertheless, they could not show one single instance much indeed, of comical and facetious fooleries, neither offending God nor the king (and truly I own they are the only subject, and only theme of these books) but of heresy, not a word, unless they interpreted wrong, and against all use of reason and common language, what I had rather suffer a thousand deaths, if it were possible than have thought as you should make bread to be stone, a fish to be a serpent, and an egg to be a scorpion Thus, my lord, emboldened me once to tell you as I was complaining of it in your presence, that if I did not esteem myself a better Christian than they show themselves towards me, and if my life, writings words nay thoughts betrayed to me one single spark of heresy, or I should in a detestable manner fall into the snares of the spirit of detraction, Διάβολος, who by their means raises such crimes against me, I would then, like the phœnix, gather dry wood, kindle a fire, and burn myself in the midst of it You were then pleased to say to me, that King Francis of eternal memory, had been made sensible of those false accusations, and that having caused my books (mine, I say, because several false and infamous have been wickedly laid to me) to be carefully and distinctly read to him by the most learned and faithful anagnost in this kingdom he had not found any passage suspicious, and that he abhorred a certain envious ignorant, hypocritical informer who grounded a mortal heresy on an *n* put instead of an *m* by the carelessness of the printers

As much was done by his son, our most gracious virtuous and blessed sovereign, Henry, whom Heaven long preserve so that he granted you his royal privilege and particular protection for me, against my slandering adversaries

You kindly condescended since to confirm me these happy news at Paris, and also lately, when you visited my Lord Cardinal du Bellay who, for the benefit of his health, after a lingering distemper, was retired to St Maur that place (or rather paradise) of salubrity serenity, convenency and all desirable country pleasures

Thus, my lord under so glorious a patronage, I am emboldened once more to draw my pen, undaunted now and secure, with hopes that you will still prove to me against the power of detraction a second Gallic Hercules in learning prudence and eloquence an Alexicacos in virtue power and authority you, of whom I may truly say what the wise monarch Solomon saith of Moses, that great prophet and captain of Israel *Ecclesiast* 45 A man fearing and loving God, who found favour in the sight of all flesh well beloved both of God and man, whose memorial is blessed God made him like to the glorious saints and magnified him so that his enemies stood in fear of him and for him made wonders, made him glorious in the sight of kings, gave him a commandment for his people and by him showed his light he sanctified him in *his faithfulness and meekness and chose him* out of all men By him he made us to hear his voice and caused by him the law of life and knowledge to be given

Accordingly, if I shall be so happy as to hear any one commend those merry compo-

sures, they shall be adjured by me to be obliged, and pay their thanks to you alone, as also to offer their prayers to Heaven, for the continuance and increase of your greatness, and to attribute no more to me, than my humble and ready obedience to your commands for by your most honourable encouragement you at once have inspired me with spirit, and with invention, and without you my heart had failed me, and the fountain head of my animal spirits had been dry May the Lord keep you in his blessed mercy.

My Lord,
Your Most Humble, and
Most Devoted Servant,
FRANCIS RABELAIS, *Physician*
Paris, *this 28th of January*, MDLII

THE AUTHOR'S PROLOGUE

anon I see you well, you have had a good vintage, they say this is no bad news to Frank, you may swear You have got an infallible cure against thirst rarely performed of you, my friends! You, your wives, children, friends, and families are in as good case as hearts can wish, it is well, it is as I would have it God be praised for it, and if such be

mind, pickled in the scorn of fortune,) you see me now hale and cheery, as sound as a bell and ready to drink if you will Would you know why I m thus, good people? I will even give you a positive answer—Such is the

heal thyself

Galen had some knowledge of the Bible,

physicians

Ἰατρὸς ἄλλων αὐτὸς ἕλκεσι βρύων
He boasts of healing poor and rich,
Yet is himself all over itch

This made him boldly say, that he did not desire to be esteemed a physician if from his twenty-eighth year to his old age he had not lived in perfect health, except some ephemerous fevers, of which he soon rid himself yet he was not naturally of the soundest temper, his stomach being evidently bad Indeed, as, he saith, *lib* 5, *De Sanitate Tuenda*, that physician will hardly be thought very careful of the health of others, who neglects his own Asclepiades boasted yet more than this, for he said that he had articled with fortune not to be reputed a physician, if he could be said

If by some disaster health is fled from your worships to the right or to the left, above or below, before or behind, within or without, far or near, on this side or the other side, wheresoever it be, may you presently, with the help of the Lord, meet with it Having found it, may you immediately claim it, seize it, and secure it The law allows it the king would have it so nay, you have my advice for it Neither more not less than the law makers of old did fully impower a master to claim and seize his runaway servant, wherever he might be found Odsbodikins, is it not written and warranted by the ancient customs of this so noble, so rich, so flourishing realm of France, that the dead seizes the quick? See what has been declared very lately in that point by that learned, wise, courteous, humane and just civilian, Andrew Tiraqueau, counsellor of the great victorious, and triumphant Henry II, in the most honourable

health life is only a languishment, and an image of death Therefore, you that want your

health that is to say, that are dead, seize the quick secure life to yourselves, that is to say, health

I have this hope in the Lord, that he will hear our supplications, considering with what faith and zeal we pray, and that he will grant this our wish, because it is moderate and mean Mediocrity was held by the ancient sages to be golden, that is to say precious, praised by all men, and pleasing in all places Read the sacred Bible, you will find, the prayers of those who asked moderately were never unanswered For example, little dapper Zaccheus, whose body and reliques the monks of St. Garlick, near Orleans boast of having and nicknamed him St Sylvanus, he only wished to see our blessed Saviour near Jerusalem. It was but a small request and no more than anybody then might pretend to But alas! he was but low built, and one of so diminutive a size, among the crowd, could not so much as get a glimpse of him Well then he struts, stands on tip toes, bustles, and bestirs his stumps, shoves and makes way, and with much ado clambers up a sycamore Upon this, the Lord, who knew his sincere affection, presented himself to his sight, and was not only seen by him, but heard also, nay, what is more, he came to his house, and blessed his family

One of the sons of the prophets in Israel felling wood near the river Jordan his hatchet forsook the helve, and fell to the bottom of the river so he prayed to have it again, (it was but a small request, mark ye me,) and having a strong faith, he did not throw the hatchet after the helve, as some spirits of contradiction say by way of scandalous blunder, but the helve after the hatchet, as you all properly have it Presently two great miracles were seen up springs the hatchet from the bottom of the water, and fixes itself to its old acquaintance the helve. Now had he wished to coach it to heaven in a fiery chariot like Elias, to multiply in seed like Abraham, be as rich as Job, strong as Sampson and beautiful as Absalom, would he have obtained it, do ye think? In troth, my friends, I question it very much

Now I talk of moderate wishes in point of hatchet, (but harkee me, be sure you do not forget when we ought to drink,) I will tell you what is written among the apologues of wise Æsop the Frenchman I mean the Phrygian and Trojan, as Max Planudes makes him, from which people, according to the most faithful chronicles, the noble French are descended Ælian writes that he was of Thrace, and Agathias, after Herodotus, that he was of Samos, it is all one to Frank

In his time lived a poor honest country fellow of Gravot, Tom Wellhung by name, a wood-cleaver by trade, who in that low drudgery made shift so to pick up a sorry livelihood It happened that he lost his hatchet Now tell me who ever had more cause to be vexed than poor Tom? Alas, his whole estate and life depended on his hatchet, by his hatchet he earned many a fair penny of the best wood mongers or log-merchants among whom he went a jobbing for want of his hatchet he was like to starve, and had death but met with him six days after without a hatchet, the grim fiend would have mowed him down in the twinkling of a bed staff In this sad case he began to be in a heavy taking, and called upon Jupiter with the most eloquent prayers—for you know necessity was the mother of eloquence With the whites of his eyes turned up towards heaven down on his marrow bones, his arms reared high his fingers stretched wide, and his head bare the poor wretch without ceasing was roaring out, by way of litany, at every repetition of his supplications, My hatchet, lord Jupiter, my hatchet! my hatchet! only my hatchet, O Jupiter, or money to buy another, and nothing else! alas my poor hatchet!

Jupiter happened then to be holding a grand council, about certain urgent affairs, and old gammer Cybele was just giving her opinion or, if you would rather have it so it was young Phœbus the beau but, in short, Tom's outcries and lamentations were so loud, that they were heard with no small amazement at the council board, by the whole consistory of the gods What a devil have we below, quoth Jupiter that howls so horridly? By the mud of Styx, have not we had all along and have not we here still enough to do, to set to rights a world of damned puzzling businesses of consequence? We made an end of the fray between Presthan King of Persia, and Soliman the Turkish Emperor, we have stopped up the passages between the Tartars and the Muscovites, answered the Xeriff's petition, done the same to that of Golgots Rays, the state of Parma's dispatched so is that of Maydenburg that of Mirandola and that of Africa, that town on the Mediterranean which we call Aphrodisium, Tripoli by carelessness

got a new master, her hour was come

Here are the Gascons cursing and damning demanding the restitution of their bells

In yonder corner are the Saxons, Easterlings, Ostrogoths and Germans, nations formerly invincible, but now aberkeids, bridled, curbed and brought under by a paltry diminutive crippled fellow they ask us revenge, relief restitution of their former good sense and ancient liberty

But what shall we do with this same Ramus and this Galland with a pox to them who surrounded with a swarm of their scullions blackguard ragamuffins sizers vouchers and stipulators, set together by the ears the whole university of Paris? I am in a sad quandary about it and for the heart s blood of me can not tell yet with whom of the two to side

Both seem to me notable fellows and as true cods as ever pissed The one has rose nobles, I say fine and weighty ones the other would gladly have some too The one knows something the other is no dunce The one loves the better sort of men, the other is beloved by them The one is an old cunning fox, the other with tongue and pen, tooth and nail falls foul of the ancient orators and philosophers and barks at them like a cur

What thinkest thou of it, say thou bawdy Priapus? I have found thy council just before [illegible]

you compare the one to a yelping snarling cur, and the other to sly Reynard the fox my advice is with submission that without fretting or puzzling your brains any further about them without any more ado even serve [illegible]

[illegible]

to be revenged on the Thebans, had got a fairy fox, who whatever mischief he did, was never to be caught or wronged by any beast that wore a head

The noble Vulcan here present had framed [illegible]

gave it Procris Procris gave it Cephalus He was also of the fairy kind, so that, like the lawyers of our age, he was too hard for all [illegible]

fate was not to be taken

The case was brought before your council you protested that you would not act against the fates and the fates were contradictory In short, the end and result of the matter was, that to reconcile two contradictions was an impossibility in nature The very pang put you into a sweat, some drops of [illegible]

[illegible]

plenty and a truce with thirst was proclaimed through this vast Olympus This was the year of flabby cods near Teumessus, between Thebes and Chalcis

After this manner, it is my opinion, that you should petrify this dog and this fox The metamorphosis will not be incongruous for they both bear the name of Peter And because, according to the Limosin proverb to make an oven's mouth there must be three stones, you may associate them with master Peter du Coignet, whom you formerly petrified for the same cause Then those three dead pieces shall be put in an equilateral trigone somewhere in the great temple at Paris in the middle of the porch, if you will there to perform the office of extinguishers, and [illegible]

wrangling among those idle bearded boys the students And this will be an everlasting monument to show, that those puny self conceited pedants, ballock framers were rather contemned than condemned by you *Dixi* I have said my say

You deal too kindly by them, said Jupiter for aught I see Monsieur Priapus You do not use to be so kind to every body, let me tell you, for as they seek to eternize their names it would be much better for them to be thus changed into hard stones, than to return to earth and putrefaction But now to other matters Yonder behind us, towards the

sea, and the neighbourhood of Mount , do you see what tragedies are stirred up by certain topping ecclesiastical . Thus hot fit will last its time, like the Limosins' ovens, and then will be cooled, but t so fast.

We shall have sport enough with it, but I foresee one inconveniency for methinks we have but little store of thunder ammunition, the time that you, my fellow gods, for your pastime, lavished them away to bombard new Antioch, by my particular permission, as since, after your example, the stout champions, who had undertaken to hold the fortress of Dindenarois against all comers, fairly wasted their powder with shooting at sparrows, and then not having wherewith to defend themselves in time of need, valiantly surrendered to the enemy, who were already packing up their awls, full of madness and despair, and thought on nothing but a shameful retreat. Take care this be remedied, son Vulcan rouse up your drowsy Cyclopes, Asteropes, Brontes, Arges, Polyphemus, Steropes, Pyracmon, and so forth, set them at work and make them drink as they ought

Never spare liquor to such as are at hot work Now let us dispatch this bawling fellow below You Mercury, go see who it is, and know what he wants Mercury looked out at heaven's trap-door, through which as I am told, they hear what is said here below By the way, one might well enough mistake it for the scuttle of a ship, though Icaromenippus said it was like the mouth of a well The light-heeled deity saw that it was honest Tom, who asked for his lost hatchet, and accordingly he made his report to the synod Marry, said Jupiter, we are finely helped up, as if we had now nothing else to do here but to restore lost hatchets. Well, he must have it then for all this, for so it is written in the book of fate, (do you hear?) as well as if it was worth the whole duchy of Milan The truth is the fellow's hatchet is as much to him as a kingdom to a king Come, come, let no more words be scattered about it, let him have his hatchet again

Now, let us make an end of the difference betwixt the levites and mole-catchers of Landerousse Whereabouts were we? Priapus was standing in the chimney-corner, and having heard what Mercury had reported, said in a most courteous and jovial manner King Jupiter, while by your order and particular favour, I was garden keeper general on earth, I observed that this word hatchet is equivocal to many things for it signifies a certain instrument, by the means of which men fell and cleave timber It also signifies (at least I am sure it did formerly) a female soundly and frequently thumpthumpingglettickletwiddletobyed Thus I perceived that every cock of the game used to call his doxy his hatchet, for with that same tool (this he said lugging out and exhibiting his nine inch knocker) they so strongly and resolutely shove and drive in their helves that the females remain free from a fear epidemical amongst their sex, viz, that from the bottom of the male's belly the instrument should dangle at his heel for want of such feminine props And I remember, for I have a member and a memory too, ay, and a fine memory, large enough to fill a (butter firkin) I remember, I say, that one day of tubilustre [horn fair] at the festivals of good man Vulcan in May, I heard Josquin Des Prez, Olkegan, Hobrethe, Agricola, Brumel, Camelin, Vigons, de la Fage, Bruyer, Prioris, Seguin, de la Rue Midy, Moulu, Mouton, Gascogne Loyset Compere, Penet, Fevin, Rousée Richard Fort, Rousseau, Consilion, Constantio Festi Jacquet Bercan, melodiously singing the following catch on a pleasant green

Long John to bed went to his bride,
And laid a mallet by his side
What means this mallet, John saith she?
Why! it is to wedge thee home quoth he
Alas! cried she, the man's a fool
What need you use a wooden tool?
When lusty John does to me come,
He never shoves but with his bum

Nine Olympiads, and an intercalary year after (I have a rare member, I would say memory, but I often make blunders in the symbolization and colligance of those two words) I heard Adrian Villart, Gombert, Janequin, Arcadet Claudin, Certon Manchicourt, Auxerre Villiers, Sandrin Sohier, Hesdin, Morales Passereau Maille, Maillart, Jacotin, Heurteur, Vardelot, Carpentras, l'Heritier, Cadéac, Doublet, Vermont, Bouteiller, Lupi Pagnier, Millet, du Moulin, Alaire, Maraut Morpain, Gendre, and other merry lovers of music, in a private garden, under some fine shady trees, round about a bulwark of flagons gammons, pasties, with several coated quails, and laced mutton, waggishly singing

Since tools without their hafts are useless lumber,
And hatchets without helves are of that number,
That one may go in t'other and may match it,
I'll be the helve, and thou shalt be the hatchet

Now would I know what kind of hatchet this bawling Tom wants? This threw all the venerable gods and goddesses into a fit of laughter like any microcosm of flies, and even set limping Vulcan a hopping and jumping smoothly three or four times for the sake of his dear Come, come, said Jupiter to Mercury, run down immediately and cast at the poor fellow's feet three hatchets, his own, an-

isfied with it, give him the other two if he take another, chop his head off with his own and henceforth serve me all those losers of

quaked again Heaven's foot messenger, thanks to his low-crowned narrow brimmed hat, his plume of feathers heel pieces, and running stick with pigeon wings flings himself out of heaven s wicket, through the empty deserts of the air, and in a trice nimbly alights on the earth and throws at friend Tom's feet the three hatchets, saying unto him, Thou hast bawled long enough to be a dry thy prayers and request are granted by Jupiter, see which of these three is thy

mine, I will not have it the same he did with the silver one, and said, it is not this neither, you may even take them again At last, he

and chosen moderately, in point of hatchet,

by Jupiter's command, I give thee those two others, thou hast now wherewith to make thyself rich be honest Honest Tom gave Mercury a whole cartload of thanks, and re-

ing over the fields, keeping a good countenance amongst his neighbours and fellow-parishioners, with one merry saying or other after Patelin's way The next day, having put on a clean white jacket, he takes on his back the two precious hatchets, and comes to Chinon, the famous city, noble city, ancient city, yea the first city in the world, according to the judgment and assertion of the most learned Massorets At Chinon he turned his silver hatchet into fine testons, crown-pieces, and other white cash, his golden hatchet into fine angels curious ducats, substantial ridders, spankers, and rose nobles then with them purchases a good number of farms, barns, houses, out-houses, thatched houses, stables, meadows, orchards, fields, vineyards, woods, arable lands, pastures ponds, mills, gardens, nurseries, oxen, cows, sheep, goats, swine, hogs, asses horses, hens, cocks, capons, chickens, geese, ganders, ducks, drakes, and a world of all other necessaries, and in a short time became the richest man in the country, nay even richer than that limping scrape-good Maulevrier His brother bumpkins and the other yeomen and country puts thereabouts perceiving his good fortune, were not a little amazed, insomuch that their former pity of Tom was soon changed into an envy of his so great and unexpected rise, and as they could not for their souls devise how this came about, they made it their business to pry up and down, and lay their heads together, to inquire, seek, and inform themselves by what means, in what place, on what day,

for that, it is as easy as pissing a bed, and will cost but little Are then at this time the revolutions of the heavens, the constellations of

dear hatchet With this they all fairly lost their hatchets out of hand. The devil of one that had a hatchet left· he was not his mother's son, that did not lose his hatchet No more was wood felled or cleaved in that country, through want of hatchets Nay, the Æsopian apologue even saith, that certain petty country gents of the low

having been told that his treasure was come to h

clodpates did, in hopes to gain store of chink by that loss

You should have truly sworn they had been a parcel

worth of a new-made pope.

Now they cried out and brayed, and

hatchets, to each offering that which he had lost as also another of gold, and a third of silver

Every he still was for that of gold, giving thanks in abundance to the great giver, Jupiter, but in the very nick of time, that they bowed and stooped to take it from the ground, whip, in a trice, Mercury lopped off their heads, as Jupiter had commanded, and of heads thus cut off, the number was just equal to that of the lost hatchets

You see how it is now, you see how it goes with those, who in the simplicity of their hearts wish and do

you, what more might a king, an emperor, a pope wish for? For that reason, indeed, you see that after you have made such hopeful wishes all the good that comes to you of it is the itch or the scab, and not a cross in your breeches to scare the devil that tempts you to make these wishes no more than those two mumpers, wishers after the custom of Paris, one of whom only wished to have in good old gold as much as hath been spent, bought, and sold in Paris, since its first foundations were

Were his teeth on edge, I pray you? The other wished our lady's church brim full of steel needles, from the floor to the top of the roof, and to have as many ducats as might be crammed into as many bags as might be sewed with each and every one of these needles, till they were all either broke at the

gentlemen had kibed heels, a tetter in the chin, a church yard cough in the lungs, a catarrh in the throat, a swingeing boil at the rump, and the devil of one musty crust of a brown George the poor dogs had to scour their grinders with Wish therefore for mediocrity, and it shall be given unto you, and over and above yet, that is to say, provided you bestir yourself manfully, and do your best in the meantime

present Well, stay yet a little longer with half an ounce of patience

and resolved in the counting house, of whom and how they may squeeze the ready, and who by their craft must be hooked in, wheedled, bubbled, sharped, over reached, and choused they go to the exchange, and greet one another with a *Sanità et guadagno messer*, health and gain to you, sir Health

will not go down with the greedy curmudgeons they over and above must wish for gain, with a pox to them, ay, and for the fine crowns, or *scudi di Guadaigne* whence, heaven be praised, it happens many a time, that the silly wishers and woulders are

me off three swinging bumpers, prick up your ears, and you shall hear me tell wonders of the noble and good Pantagruel

CHAPTER 1

How Pantagruel went to sea to visit the oracle of Bacbuc, alias the Holy Bottle

In the month of June on Vesta's Holiday, the very numerical day on which Brutus, conquering Spain, taught its strutting dons to truckle under him and that niggardly miser Crassus was routed and knocked on the head

port of Thalassa Pantagruel had with him Panurge Friar John des Entomeures, *alias* of the Funnels Epistemon, Gymnast, Eusthenes, Rhizotomus Carpalim *cum multis aliis*,[2] his ancient servants and domestics also Xenomanes, the great traveller who had crossed so many dangerous roads dikes, ponds, seas, and so forth, and was come some time before,

gantua and marked out in his great and universal hydrographical chart the course which they were to steer to visit the Oracle of the Holy Bottle Bacbuc The number of ships were such as I described in the third book,

Pantagruelion

All the officers, dragomen

other half gold, enamelled with carnation, whereby it was easy to guess that white and red were the colours of the noble travellers, and that they went for the word of the Bottle

On the stern of the second was a lantern, like those of the ancients, industriously made with diaphanous stone, implying that they were to pass by Lanternland The third ship had for her device a fine deep China ewer The fourth, a double handed jar of gold, much like an ancient urn The fifth a famous can made of sperm of emerald The sixth, a monk's mumping bottle made of the four metals together The seventh, an ebony funnel all embossed and wrought with gold after the tauchic manner The eighth, an ivy gob-

ished gold, covered with a small vine of large Indian pearl of topiarian work Insomuch that there was not a man, however in the dumps, musty, sourlooked, or melancholic he were, not even excepting that blubbering whiner Heraclitus had he been there, but seeing this noble convoy of ships and their devices, must have been seized with present gladness of heart, and smiling at the conceit, have said, that the travellers were all honest topers, true pitcher men, and have judged by a most sure prognostication, that their voyage both outward and homeward bound, would be performed in mirth and perfect health

In the *Thalamege*, where was the general meeting, Pantagruel made a short but sweet exhortation, wholly backed with authorities from Scripture upon navigation, which being ended, with an audible voice prayers were said in the presence and hearing of all the burghers of Thalassa, who had flocked to the mole to see them take shipping After the

tables were placed upon deck, and a feast speedily served up The Thalassians, who had

whole company gave up what they had eaten, nor were sea-sick, with a pain at the head and stomach, which inconveniency they

could not so easily have prevented by drink-

sweet meats, fasting a long time, covering their stomachs with paper, or following such other idle remedies, as foolish physicians pre-

south east, to which point of the compass the chief pilot, James Brayer by name, had

not to steer the course which the Portuguese use while sailing through the torrid zone, and Cape Bona Speranza, at the south point of Africa beyond the equinoctial line, and

tude of the port of Olone, without coming nearer it for fear of being shut up in the frozen sea whereas, following this canonical turn, by the said parallel, they must have that on the right to the eastward, which at their departure was on their left

This proved a much shorter cut, for without shipwreck, danger or loss of men, with uninterrupted good weather, except one day near the island of the Macreons they performed in less than four months the voyage of Upper India, which the Portuguese, with a thousand inconveniences and innumerable dangers, can hardly complete in three years And it

of the Swedes, while Quintus Metellus Celer was proconsul of the Gauls, as Cornelius Nepos, Pomponius Mela, and Pliny after them tell us

CHAPTER 2

How Pantagruel bought many rarities in the island of Medamothy

THAT day and the two following they neither discovered land nor anything new, for they had formerly sailed that way but on the fourth they made an island called Medamo-

ing who governed there, heard that it was King Philophanes, absent at that time upon account of the marriage of his brother Philotheamon with the infanta of the kingdom of Engys

Hearing this, he went ashore in the harbour, and while every ship's crew watered, passed his time in viewing divers pictures, pieces of tapestry, animals, fishes birds, and other exotic and foreign merchandises, which were along the walks of the mole, and in the markets of the port For it was the third day of the great and famous fair of the place, to which the chief merchants of Africa and Asia

the other a servant that wants a master, with every needful particular, action, countenance,

grimace Panurge bought a large picture, copied and done from the needle-work formerly wrought by Philomela, showing to her

(as women will) tell tales I vow and swear by the handle of my paper lantern, that it was a gallant, a mirific, nay, a most admirable piece

Nor do you think, I pray you, that in it was the picture of a man playing the beast with two backs with a female, this had been too silly and gross no, no, it was another-guise thing and much plainer You may, if you please, see it at Theleme, on the left hand, as you go into the high gallery Epistemon bought another, wherein were painted to the life, the Ideas of Plato, and the Atoms of Epicurus Rhizotomus purchased another, wherein Echo was drawn to the life Pantagruel caused to be bought, by Gymnast, the

achievements, celebrated by Homer, his death and obsequies, written by Ovid and Quintus Calaber, and ending at the appearance of his ghost and Polyxena's sacrifice, rehearsed by Euripides

He also caused to be bought three fine young unicorns one of them a male of a chesnut colour and two grey dappled females, also a tarand, whom he bought of a Scythian of the Gelone s country

I mean a bear and a skin almost as hard as steel armour The Scythian said that there are but few tarands to be found in Scythia, because it varieth its colour according to the diversity of the places where it grazes and abides, and represents the colour of the grass, plants, trees, shrubs, flowers, meadows rocks, and generally of all things near which it comes It hath this common with the sea-pulp, or polypus, with the thoes, with the wolves of India, and with the chameleon, which is a kind of a lizard so wonderful, that Democritus hath written a whole book of its figure, and anatomy as also of its virtue and property in magic This I can affirm that I have seen it change its colour, not only at the approach of things that have a colour, but by its own voluntary impulse, according to its fear or other affections as for example, upon a green carpet, I have certainly seen it become green, but having remained there some time, it turned yellow, blue, tanned, and purple in course in the same manner as you see a turkey-cock s comb change colour accord-

ever colour was about it Near Panurge with his kersey coat, its hair used to turn gray: near Pantagruel with his scarlet mantle, its hair and skin grew red, near the pilot, dressed after the fashion of the Isiaci of Anubis, in Egypt, its hair seemed all white, which two last colours the chameleon cannot borrow.

When the creature was free from any fear or affection, the colour of its hair was just such as you see that of the asses of Meung.

CHAPTER 3

While Pantagruel was taken up with the purchase of these foreign animals, the noise of ten guns and culverins, together with a loud and joyful cheer of all the fleet, was heard from the mole Pantagruel looked towards the haven, and perceived that this was occasioned by the arrival of one of his father Gargantua's celoces, or advice boats, named the *Chelidonia,* because on the stern of it was carved in Corinthian brass, a sea swallow,

fathom above water, about a bow-shot At Marseilles this flying fish is called lendole And indeed that ship was as light as a swallow, so that it rather seemed to fly on the sea

Pantagruel, and the prince had embraced him about the neck, and showed him a little

basket It was a grey pigeon, taken out of Gargantua's dove house, whose young ones were just hatched when the advice boat was going off

and, without any further delay, let it loose

Whereupon the worthy Gargantua, hearing that it had the white riband on, was joyful and secure of his son's welfare This was the custom of the noble Gargantua and Pantagruel, when they would have speedy news of something of great concern, as the event of some battle, either by sea or land, the surrendering or holding out of some strong place, the determination of some difference of moment, the safe or unhappy delivery of some queen or great lady, the death or recovery of their sick friends or allies, and so forth They used to take the gozal, and had it carried from one to another by the post, to the places whence they desired to have news The gozal, bearing either a black or white riband, according to the occurrences and accidents used to remove their doubts at its return, making, in the space of one hour, more way through the air, than thirty post boys could have done in one natural day May not this be said to redeem and gain time with a vengeance, think you? For the like service, therefore, you may believe, as a most true thing, that, in the dove-houses of their farms, there were to be found, all the year long, store of pigeons hatching eggs, or rearing their young Which may be easily done in aviaries and voleries, by the help of saltpetre and the sacred herb vervain

The gozal being let fly, Pantagruel perused his father Gargantua's letter, the contents of which were as followeth

My dearest Son, The affection that naturally a father bears to a beloved son is so much increased in me, by reflecting on the particular gifts which by the divine goodness have been heaped on thee, that since thy departure it hath often banished all other thoughts out of my mind, leaving my heart wholly possessed with fear, lest some misfortune has attended thy voyage for thou knowest that fear was ever the attendant of true and sincere love Now because, as Hesiod sayeth, A good beginning of any thing is the half of it, or, Well begun is half done, according to the old saying, to free my mind from this anxiety, I have expressly dispatched Malicorne, that he may give me a true account of thy health at the beginning of thy voyage For if it be good, and such as I wish it, I shall easily foresee the rest

I have met with some diverting books, which the bearer will deliver thee, thou mayest read them when thou wantest to unbend and ease thy mind from thy better studies He will also give thee at large the news at court The peace of the Lord be with thee Remember me to Panurge, Friar John, Epistemon, Xenomanes, Gymnast, and the other principal domestics, my good friends Dated at our paternal seat, thus 13th day of June

Thy father and friend, Gargantua.

CHAPTER 4

How Pantagruel writ to his father Gargantua, and sent him several curiosities

Pantagruel, having perused the letter, had a long conference with the esquire Malicorne, insomuch that Panurge at last interrupting them, asked him, Pray, sir, when do you design to drink? when shall we drink? When shall the worshipful esquire drink? What a devil! have you not talked long enough to drink? It is a good motion, answered Pantagruel, go, get us something ready at the next inn, I think it is the Satyr on horseback In the meantime he writ to Gargantua as followeth, to be sent by the aforesaid esquire

Most gracious Father, As our senses and animal faculties are more discomposed at the news of events unexpected, though desired (even to an immediate dissolution of the soul from the body), than if those accidents had been foreseen, so the coming of Malicorne hath much surprised and disordered me For I had no hopes to see any of your servants, or to hear from you, before I had finished our voyage, and contented myself with the dear remembrance of your august majesty, deeply impressed in the hindmost ventricle of my brain, often representing you to my mind

But since you have made me happy beyond expectation by the perusal of your gracious letter, and the faith I have in your esquire hath revived my spirits by the news of your welfare, I am, as it were compelled to do what formerly I did freely, that is, first to praise the Blessed Redeemer, who by his divine goodness preserves you in this long enjoyment of perfect health, then to return you eternal thanks for the fervant affection which you have for me your most humble son and unprofitable servant

Formerly a Roman, named Furnius, said to Augustus who had received his father into favour, and pardoned him after he had sided with Anthony, that by that action the emper-

or had reduced him to this extremity, that for want of power to be grateful, both while he lived and after it, he should be obliged to be

redressed by the sentence of the stoics who

ceiver rewards the giver, when he freely recieves the benefit, and always remembers it, as

myself from the imputation of ingratitude, since they can never be blotted out of my mind, and my tongue shall never cease to own, that, to thank you as I ought, transcends my capacity

As for us I have this assurance in the Lord s mercy and help, that the end of our voyage will be answerable to its beginning and so it will be entirely performed in health and mirth I will not fail to set down in a journal a full account of our navigation, that, at our return, you may have an exact relation of the whole

I have found here a Scythian tarand, an

as tractable and easily kept as a lamb, be pleased to accept of it

I also send you three young unicorns, which are the tamest of creatures

I have conferred with the esquire, and taught him how they must be fed These cannot graze on the ground, by reason of the long horn on their forehead, but are forced to browse on fruit trees, or on proper racks, or to be fed by hand, with herbs, sheaves, apples, pears, barley, rye, and other fruits and roots, being placed before them

I am amazed that ancient writers should report them to be so wild, furious, and dan-

Likewise I send you the life and deeds of Achilles, in curious tapestry, assuring you whatever rarities of animals, plants, birds, or precious stones, and others, I shall

From Medamothy, *this 15th of June* Panurge, Friar John, Epistemon, Xenomanes, Gymnast, Eusthenes, Rhizotomus, and Carpalim, having most humbly kissed your hand, return your salute a thousand times

Your most dutiful son and servant,
PANTAGRUEL

While Pantagruel was writing this letter, Malicorne was made welcome with a thou-

e's

tell

any

humble services, how many from my love and to my love were sent with him Pantagruel, having writ his letters, sat down at table with him, and afterwards presented him with a large chain of gold, weighing eight hundred crowns, between whose septenary links, some large diamonds, rubies, emeralds, turquoise stones, and unions were alternately set in To each of his bark's crew, he ordered to be given five hundred crowns To Gargantua, his father he sent the tarand covered with a cloth of satin, brocaded with gold and the tapestry containing the life and deeds of Achilles, with the three unicorns in frized cloth of gold trappings and so they left Medamothy, Malicorne, to return to Gargantua, and Pantagruel, to proceed in his voyage during which, Epistemon read to him the books which the esquire had brought, and because he found them jovial and pleasant, I shall give you an account of them, if you earnestly desire it.

CHAPTER 5

How Pantagruel met a ship with passengers returning from Lanternland

ered a merchant man to the windward of us The joy for this was not small on both sides, we in hopes to hear news from sea, and those in the merchantman from land So we bore upon them, and coming up with them we hailed them and finding them to be Frenchmen of Xaintonge, backed our sails and lay

by to talk to them Pantagruel heard that they came from Lanternland, which added to his joy, and that of the whole fleet. We inquired about the state of that country, and the way of living of the Lanterns, and were told, that about the latter end of the following July, was the time prefixed for the meeting of the general chapter of the Lanterns; and that if we arrived there at that time, as we might easily, we should see a handsome, honourable, and jolly company of Lanterns, and that great preparations were making, as if they intended to lanternise there to the purpose We were told also that if we touched at the great kingdom of Gebarim, we should be honourably received and treated by the sovereign of that country, King Ohabé, who, as well as all his subjects, speaks Touraine French.

While we were listening to this news, Panurge fell out with one Dingdong, a drover or sheep merchant of Taillebourg The occasion of the fray was thus

This same Dingdong, seeing Panurge without a codpiece, with his spectacles fastened to his cap, said to one of his comrades, Prithee, look, is there not a fine medal of a cuckold? Panurge, by reason of his spectacles, as you may well think, heard more plainly by half with his ears than usually, which caused him (hearing this) to say to the saucy dealer in mutton, in a kind of a pet

How the devil should I be one of the hornified fraternity, since I am not yet a brother of the marriage-noose, as thou art, as I guess by thy ill favoured phiz?

Yea, verily, quoth the grazier, I am married, and would not be otherwise for all the pairs of spectacles in Europe, nay, not for all the magnifying gim-cracks in Africa, for I have got me the cleverest, prettiest, handsomest, properest, neatest, tightest, honest est, and soberest piece of woman's flesh for my wife, that is in all the whole country of Xaintonge, I will say that for her, and a fart for all the rest I bring her home a fine eleven inch long branch of red coral for her Christmas-box. What hast thou to do with it? what is that to thee? who art thou? whence comest thou, O dark lanthorn of antichrist Answer if thou art of God I ask thee, by the way of question, said Panurge to him very seriously, if with the consent and countenance of all the elements, I had gingumbob'd, codpieced, and thumpthumpriggledtickled twiddled thy so clever so pretty, so handsome, so proper, so neat, so tight, so honest, and so sober female importance, insomuch that the stiff deity that has no forecast, Priapus, (who dwells here at liberty, all subjection of fastened codpieces, or bolts, bars, and locks, abdicated,) remained sticking in her natural Christmas box in such a lamentable manner, that it were never to come out, but eternally should stick there, unless thou didst pull it out with thy teeth, what wouldst thou do? Wouldst thou everlastingly leave it there, or wouldst thou pluck it out with thy grinders? Answer me, O thou ram of Mahomet, since thou art one of the devil's gang I would, replied the sheepmonger, take thee such a woundy cut on this spectacle-bearing lug of thine, with my trusty bilbo, as would smite thee dead as a herring Thus, having taken pepper in the nose, he was lugging out his sword but alas! cursed cows have short horns, it stuck in the scabbard, as you know that at sea, cold iron will easily take rust, by reason of the excessive and nitrous moisture Panurge, so smitten with terror, that his heart sunk down to his midriff scoured off to Pantagruel for help but Friar John laid hand on his flashing scymitar that was new ground, and would certainly have dispatched Dingdong to rights had not the skipper, and some of his passengers beseeched Pantagruel not to suffer such an outrage to be committed on board his ship So the matter was made up, and Panurge and his antagonist shaked fists, and drank in course to one another, in token of a perfect reconciliation

CHAPTER 6

How the fray being over Panurge cheapened one of Dingdong's sheep

This quarrel being hushed, Panurge tipped the wink upon Epistemon and Friar John, and taking them aside —Stand at some distance out of the way, said he, and take your share of the following scene of mirth you shall have rare sport anon if my cake be not dough and my plot do but take Then addressing himself to the drover, he took off to him a bumper of good lantern wine The other pledged him briskly and courteously This done, Panurge earnestly entreated him to sell him one of his sheep

But the other answered him, Is it come to that, friend and neighbour? Would you put tricks upon travellers? Alas how finely you love to play upon poor folk! Nay, you seem a rare chapman, that is the truth on it

a blessing it would be to have one's purse, well lined with chink, near your worship at a tripe house, when it begins to thaw! Humph, humph, did not we know you well, you might serve one a slippery trick! Pray do but see, good people, what a mighty conjuror the fellow would be reckoned Patience, said Panurge but waving that, be so kind as to sell me one of your sheep Come, how much? What do you mean, master of mine? answered the other They are long-woolled

for a cause, paying you ready money upon

Panurge On which side you please, I hear you

Dingdong You are going to Lantern-land, they say

Pan Yea, verily

Ding To see fashions?

Pan Yea, verily

Ding And be merry?

Pan Yea, verily

Ding Your name is, as I take it, Robin Mutton?

Pan As you please for that, sweet sir.

Ding Nay, without offence

Pan So I understand it

Ding You are, as I take it, the king's jester; are not you?

Pan Yea, verily

Ding Give me your hand—humph, humph, you go to see fashions, you are the king's jester, your name is Robin Mutton! Do you see

Pan Ay, marry has he, a very fine and harmonious voice

Ding Well, this bargain shall be made be-

peck of Busch oysters, that in weight, value, and price, he shall outdo you, and you shall be found light in the very numerical manner,

of his inferiors I beg it of you, good your worship, be so kind Hark ye, friend of mine, answered the other, with the fleece of these, your fine Rouen cloth is to be made, your Leominster superfine wool is mine arse to it, mere flock in comparison Of their skins the best cordovan will be made, which shall be sold for Turkey and Montelimart, or for

please, sell me one of them, said Panurge, and I will be yours for ever Look, here is ready cash What's the price? This he said, exhibiting his purse stuffed with new Henricuses

CHAPTER 7

Which if you read, you will find how Panurge bargained with Dingdong

mouth I bring them out of a country where the very hogs, God be with us, live on nothing but myrobalans The sows in the styes, when they lie-in (saving the honour of this good company) are fed only with orange-flowers But, said Panurge, drive a bargain with me for one of them, and I will pay you for it like a king, upon the honest word of a true Trojan come, come, what do you ask? Not so fast, Robin, answered the trader, these sheep are lineally descended from the very family of the ram that wafted Phryxus and Helle over the sea, since called the Hellespont A pox on it, said Panurge, you are *clericus vel addiscens!*[3] *Itâ*[4] is a cabbage, and *verè*[5] a leek, answered the merchant But rr, rrr, rrrr, rrrrr, hoh Robin, rr, rrr, rrrr, you do not understand that gibberish do you? Now I

with their very dung (with reverence be it

spoken) the doctors in our country make pills that cure seventy-eight kinds of diseases, the least of which is the evil of St Eutropius of

me but these horns, and bray them a little with an iron pestle, or with an andiron, which

best asparagus in the world not even excepting those of Ravenna Now, come and tell me whether the horns of you other knights of the bull's feather have such a virtue and wonderful propriety?

Patience said Panurge I do not know whether you be a scholar or no, pursued Dingdong I have seen a world of scholars, I

and with that of no other creature breathing except the Indian ass, and the dorcades of Libya, they used in old times to play at the royal game of d

ace, said Panurge, but let us dispatch And when, my friend and neighbour, continued the canting sheep seller, shall I have duly praised the inward members, the shoulders, the legs, the knuckles, the neck the breast, the liver the spleen, the tripes, the kidneys, the bladder, wherewith they make footballs, the ribs

little c

ry stor

stone

to loo

A turd

passer

a fiddle faddle have we here? There is too long a lecture by half sell him if thou wilt, if thou wilt not, do not let the man lose more time I hate a gibble gab

livres, French money, for each pick and choose It is a woundy price, cried Panurge, in our country, I could have five, nay six, for the money see that you do not overreach me, master You are not the first man whom I have known to have fallen, even sometimes to the

four times better than those which in days of

Panurge well hold, here is your money Panurge having paid his money, chose him out

be carried In the meanwhile the drover was saying to his shepherds Ah! how well the knave could choose him out a ram, the whore son has skill in cattle On my honest word I reserved that very piece of flesh for the Lord of Cancale, well knowing his disposition for the good man is naturally overjoyed when he holds a good sized handsome shoulder of mutton instead of a left handed racket, in one hand, with a good sharp carver in the other got wot how he bestirs himself then

CHAPTER 8

How Panurge caused Dingdong and his sheep to be drowned in the sea

On a sudden, you would wonder how the thing was so soon done, for my part I cannot

ship crying and bleating in the same tone, made all the haste they could to leap nimbly into the sea, one after another, and great was the throng who should leap in first after their leader It was impossible to hinder them for you know that it is the nature of sheep

to follow the first, wheresoever it goes, which makes Aristotle, *lib 9 De Hist Animal*, mark them for the most silly and foolish animals in the world Dingdong, at his wit's end, and stark staring mad, as a man who saw his sheep destroy and drown themselves before his face, strove to hinder and keep them by might and main, but all in vain they all, one after the other frisked and jumped into the sea, and were lost At last he laid hold on a huge sturdy one by the fleece, upon the deck of the ship hoping to keep it back, and so save that and the rest but the ram was so *strong that it proved too hard for him*, and carried its master into the herring pond in spite of his teeth, where it is supposed he drank somewhat more than his fill, so that he was drowned, in the same manner as one eyed Polyphemus' sheep carried out of the den Ulysses and his companions The like [illegible]

they were all of them forced to sea and drowned like so many rats Panurge on the gunnel of the ship with an oar in his hand, not to help them you may swear, but to keep them from swimming to the ship, and saving themselves from drowning preached and canted to them all the while, like any little Friar Oliver Maillard or another Friar John Burgess, laying before them rhetorical common places concerning the miseries of this [illegible]

promising to erect a stately cenotaph and honorary tomb to every one of them on the [illegible]

ashore safe and sound on some land of Gotham after a famous example

The ship being cleared of Dingdong and his [illegible]

methinks that as formerly in war, on the day

[illegible]

them to demand it, as the cowardly fore did after the battle of Cerizoles so likev my friend, you ought not to have paid man, and the money had been saved A for the money, said Panurge have I not above fifty thousand pounds worth of sp Come now, let us be gone, the wind is Hark you me, my friend John never did do me a good turn, but I returned, or at acknowledged it, *no, I scorn to be ung* ful, I never was, nor ever will be never [illegible]

Friar John it is written, *Mihi vindictam,* Matter of breviary, mark ye me

CHAPTER 9

How Pantagruel arrived at the island of nasin, and of the strange ways of b akin in that country

We had still the wind at south south w and had been a whole day without ma land On the third day, at the flies up ri (which, you know, is some two or three h after the sun's,) we got sight of a triang island, very m [illegible] like Sicily for its form situation It [illegible] d of A ces

The [illegible] like yo rot pated P [illegible] that them, men, [illegible] noses [illegible] reason [illegible] Ennasi [illegible] the p [illegible]

Yo [illegible] wor [illegible] Fal [illegible] the [illegible] was [illegible]

Ca [illegible] T [illegible] F [illegible] of [illegible] the [illegible] N [illegible]

case of need, above three hundred thousand, all relations and of one family, might march out. Their degrees of consanguinity and alliance are very strange for being thus akin and allied to one another, we found that none was either father or mother, brother or sister, uncle or aunt, nephew or niece, son in law, or daughter in law, godfather or godmother, to the other, unless, truly, a tall flat nosed old fellow, who, as I perceived, called a little shitten arsed girl, of three or four years old, father, and the child called him daughter.

Their distinction of degrees of kindred was thus a man used to call a woman, my lean bit, the woman called him, my porpoise Those, said Friar John, must needs stink damnably of fish, when they have rubbed their bacon one with the other One smiling on a young buxom baggage, said, Good morrow, dear currycomb She, to return him his civility, said, The like to you, my steed Ha! ha! ha! said Panurge, that is pretty well in faith for indeed it stands her in good stead to currycomb this steed. Another greeted his buttock with a Farewell, my case She replied, Adieu, trial By St Winifred s placket, cried Gymnast, this case has been often tried Another asked a she friend of his, How is it, hatchet? She answered him, At your service, dear helve Odds belly, saith Carpalim, this helve and this hatchet are well matched. As we went on I saw one who, calling his she-relation, styled her my crum, and she called him, my crust

Quoth one to a brisk, plump, juicy female, I am glad to see you, dear tap So am I to find you so merry, sweet spiggot, replied she One called a wench, his shovel, she called him, her peal one named his, my slipper and she my foot another, my boot, she, my shasoon

In the same degree of kindred, one called his, my butter, she called him, my eggs, and they were akin just like a dish of buttered eggs I heard one call his, my tripe, and she called him, my faggot Now I could not, for the heart s blood of me, pick out or discover what parentage, alliance, affinity, or consanguinity was between them, with reference to our custom only they told us that she was faggot s tripe [*Tripe de fagot*, means the smallest sticks in a faggot] Another complimenting his convenient, said, Yours, my shell she replied, I was yours before, sweet oyster I reckon, said Carpalim she hath gutted his oyster Another long shanked ugly rogue, mounted on a pair of high heeled wooden slippers, meeting a strapping, fusty, squobbed dowdy, says he to her, How is it, my top? She was short upon him, and arrogantly replied, Never the better for you, my whip By St Anthony's hog said Xenomanes, I believe so, for how can this whip be sufficient to lash this top?

A college professor, well provided with cod, and powdered and prinked up, having a while discoursed with a great lady, taking his leave, with these words, Thank you, sweet meat, she cried, There needs no thanks, sour-sauce Saith Pantagruel, This is not altogether incongruous, for sweet meat must have sour sauce A wooden loggerhead said to a young wench, It is long since I saw you, bag All the better, cried she, pipe Set them together, said Panurge, then blow in their arses, it will be a bagpipe. We saw after that, a diminutive humpback gallant, pretty near us, taking leave of a she relation of his, thus Fare thee well, friend hole she reparteed, Save thee friend peg Quoth Friar John, What could they say more, were he all peg and she all hole? But now would I give something to know if every cranny of the hole can be stopped up with that same peg

A bawdy bachelor, talking with an old trout, was saying, Remember, rusty gun I will not fail, said she, scourer Do you reck on these two to be akin? said Pantagruel to the mayor I rather take them to be foes in our country a woman would take this as a mortal affront. Good people of the other world, replied the mayor, you have few such and so near relations as this gun and scourer are to one another, for they both come out of one shop What, was the shop their mother? quoth Panurge What mother, said the mayor, does the man mean? That must be some of your world s affinity, we have here neither father nor mother your little paltry fellows, that live on the other side the water, poor rogues booted with whisps of hay may indeed have such, but we scorn it The good Pantagruel stood gazing and listening but at those words he had like to have lost all patience

Having very exactly viewed the situation of the island, and the way of living of the Enasséd nation, we went to take a cup of the creature at a tavern, where there happened to be a wedding after the manner of the country Bating that shocking custom, there was special good cheer

While we were there, a pleasant match was

struck up betwixt a female called Pear (a tight thing, as we thought, but by some who knew better things, said to be quaggy and flabby,) and a young soft male, called Cheese, somewhat sandy (Many such matches have been, and they were formerly much commended) In our country we say, *Il ne fut ocques tel mariage, qu'est de la poire et du fromage,* there is no match like that made between the pear and the cheese and in many other places good store of such bargains have been driven Besides, when the women are at their last prayers, it is to this day a noted saying that after cheese comes nothing

In another room I saw them marrying an old greasy boot to a young pliable buskin Pantagruel was told, that young buskin took old boot to have and to hold, because she was

room below, I saw a young brogue taking a young slipper for better for worse which, they told us, was neither for sake of her piety, parts, or person, but for the fourth comprehensive p, portion the spankers spur royals, rose nobles, and other coriander seed with which she was quilted all over

CHAPTER 10

How Pantagruel went ashore at the island of Chely, where he saw King St Panigon

We sailed right before the wind, which we

King St Panigon, first of the name, reigned there, and, attended by the princes, his sons,

but he would needs be gone, and excused himself upon the opportunity of wind and weather, which being oftener desired than

Pantagruel, returning to the port, missed Friar John, and asked why he was not with

Every thing goes about by dozens I was in good hopes to have stuffed my puddings there like a monk What! always in a kitchen, friend? said Pantagruel By the belly of St Crampacon, quoth the Friar, I understand the customs and ceremonies which are used there, much better than all the formal stuff, antic postures, and nonsensical fiddle faddle that must be used with those women, *magni magna, shitten cumshita,* cringes, grimaces,

leer, the smack, *beso las manos de vostra merçé de vostra maestá* You are most *tarabin, tarabas, Stront,* that is downright Dutch Why all this ado? I do not say but a man

his, together with all the gentlemen and ladies in the neighbourhood Now some of the latter [the ladies] expecting his coming dressed the pages in women's clothes and finified them like any babies, then ordered them to meet my lord at his coming near the draw bridge so the complimenting monsieur came, and there kissed the petticoated lads

observed, the devil a bit he durst make up to

the true ladies to kiss them, but said, that since they had disguised the pages, by his great grandfather's helmet, these were certainly the very footmen and grooms still more cunningly disguised. Odds fish, *da jurandi*,[7] why do not we rather remove our humanities into some good warm kitchen of God, that noble laboratory, and there admire the turning of the spits, the harmonious rattling of the jacks and fenders, criticise on the position of the lard, the temperature of the pottages, the preparation for the dessert, and the order of the wine service? *Beati immaculati in via*[8] Matter of breviary, my masters

CHAPTER 11

Why monks love to be in kitchens

THIS said Epistemon, is spoke like a true monk I mean like a right monking monk, not a bemonked monastical monkling Truly you put me in mind of some passages that happened at Florence some twenty years ago, in a company of studious travellers, fond of visiting the learned, and seeing the antiquities of Italy, among whom I was As we viewed the situation and beauty of Florence, the structure of the dome, the magnificence of the churches and palaces, we strove to outdo one another in giving them their due, when a certain monk of Amiens, Bernard Lardon by name quite angry, scandalized, and out of all patience, told us, I do not know what the devil you can find in this same town that is so much cried up for my part I have looked and pored and stared as well as the best of you I think my eyesight is as clear as another body's, and what can one see after all? There are fine houses, indeed, and that is all But the cage does not feed the birds God and Monsieur St Bernard, our good patron, be with us! in all this same town I have not seen one poor lane of roasting cooks, and yet I have not a little looked about, and sought for so necessary a part of a commonwealth ay, and I dare assure you that I have pried up and down with the exactness of an informer, as ready to number both to the right and left, how many, and on what side, we might find most roasting cooks, as a spy would be to reckon the bastions of a town Now at Amiens in four, nay five times less ground than we have trod in our contemplations, I could have shown you above fourteen streets of roasting cooks, most ancient, savoury, and aromatic I cannot imagine what kind of pleasure you can have taken in gazing on the lions and Africans (so methinks you call their tigers,) near the belfry, or in ogling the porcupines and ostriches in the Lord Philip Strozzi's palace Faith and truth I had rather see a good fat goose at the spit. This porphyry, those marbles are fine, I say nothing to the contrary but our cheesecakes at Amiens are far better in my mind. These ancient statues are well made, I am willing to believe it but by St Ferreol of Abbeville, we have young wenches in our country, which please me better a thousand times

What is the reason, asked Friar John, that monks are always to be found in kitchens, and kings, emperors, and popes are never there? Is there not, said Rhizotomus, some latent virtue and specific property hid in the kettles and pans, which, as the loadstone attracts iron, draws the monk there, and cannot attract emperors, popes, or kings? Or is it a natural induction and inclination, fixed in the frocks and cowls, which of itself leads and forceth those good religious men into kitchens, whether they will or no? He means, forms, following matter, as Averroes calls them, answered Epistemon Right, said Friar John.

I will not offer to solve this problem, said Pantagruel, for it is somewhat ticklish, and you can hardly handle it without coming off scurvily, but I will tell you what I have heard.

Antigonus, King of Macedon, one day coming to one of his tents, where his cooks used to dress his meat, and finding there poet Antagoras frying a conger and holding the pan himself, merrily asked him, Pray, Mr Poet, was Homer frying congers when he wrote the deeds of Agamemnon? Antagoras readily answered, But do you think sir that when Agamemnon did them he made it his business to know if any in his camp were frying congers? The king thought it an indecency that a poet should be thus a frying in a kitchen, and the poet let the king know, that it was a more indecent thing for a king to be found in such a place I will clap another story upon the neck of this, quoth Panurge, and will tell you what Breton Villandry answered one day to the Duke of Guise

They were saying that at a certain battle of King Francis, against the Emperor, Charles the Fifth Breton, armed *cap-a-pé* to the teeth and mounted like St George, yet sneaked off, and played least in sight during the engagement Blood an'ouns, answered

Breton, I was there and can prove it easily, nay, even where you, my lord, dared not have been The duke began to resent this as too rash and saucy but Breton easily appeased him and set them all a laughing I gad, my lord quoth he I kept out of harm s way, I was all the while with your page Jack skulking in a certain place where you had not dared hide your head as I did Thus discoursing they got to their ships and left the island of Chely

CHAPTER 12

STEERING our course forwards the next day, we passed through Pettifogging a country all blurred and blotted so that I could hardly tell what to make on it There we saw some

Rome a world of folks get an honest livelihood by poisoning drubbing lambasting,

the cavernous nerve towards the equinoctial

The way is this said the interpreter When a monk levite close fisted usurer, or lawyer owes a grudge to some neighbouring gentleman he sends to him one of those catchpoles, or apparitors who nabs or at least cites him, serves a writ or warrant upon him thumps, abuses and affronts him impudently by nat

or his sword to the rascal s jobbernol give him the gentle lash, or make him cut a caper out of the window, by way of correction This done Catchpole is rich for four months at least, as if bastinadoes were his real harvest for the monk, levite, usurer, or lawyer, will reward him roundly, and my gentleman must pay him such swingeing damages, that his acres must bleed for it, and he be in danger of miserably rotting within a stone doublet, as if he had struck the king

Basché said Panurge, was a brave, honest noble spirited gentleman who, at his return from the long war, in which the Duke of Ferrara with the help of the French, bravely defended himself against the fury of Pope Julius the Second was every day cited, warned, and prosecuted at the suit, and for the sport and fancy of the fat prior of St Louant

One morning as he was at breakfast with some of his domestics (for he loved to be sometimes among them) he sent for one Loire his baker, and his spouse, and for one Oudart the vicar of his parish who was also his butler, as the custom was then in France then said to them before his gentleman and other servants You all see how I am daily

go fight for the sultan, or the devil rather than be thus eternally teazed Therefore to be rid of their damned visits, hereafter, when any of them come here be ready you baker and your wife, to make your personal appearance in my great hall, in your wedding clothes as if you were going to be affianced. Here take these ducats, which I give you to keep you in a fitting garb As for you Sir Oudart be sure you make your personal appearance there in your fair surplice and stole not forgetting your holy water, as if you were to wed them Be you there also, Trudon said he to his drummer, with your pipe and tabour The form of matrimony must be read and the bride kissed at the beat of the tabour, then all of you as the witnesses used do in this country, shall give one another the remembrance of the wedding,—which you know is to be a blow with your fist, bidding the party struck remember the nuptials by that token This will but make you have the better stomach to your supper, but when you come to the catchpole's turn, thrash him thrice and threefold, as you would a

sheaf of green corn, do not spare him, maul him drub him, lambast him, swinge him off, I pray you Here, take these steel gauntlets covered with kid. Head, back, belly, and sides, give him blows innumerable he that gives him most, shall be my best friend Fear not to be called to an account about it, I will stand by you for the blows must seem to be given in jest, as it is customary among us at all weddings

foot or on a scurvy jade, with a large broad silver ring on his thumb, comes to the door, he is certainly a catchpole the porter, having civilly let him in, shall ring the bell, then be all ready, and come into the hall, to act the tragi-comedy, whose plot I have now laid for you

by his large greasy spatterdashes, his jaded hollow flanked mare, his bag full of writs and informations dangling at his girdle, but, above all, by the large silver hoop on his left thumb

his surplice and stole, and as he came out of his office, met the catchpole, had him in there, and made him suck his face a good while while the gauntlets were drawing on all hands, and then told him, You are come just in pudding time, my lord is in his right

be

the

away

While these two were at hand to fist, Basché seeing all his people in the hall in their proper equipages sends for the vicar Oudart comes with the holy water pot, followed by the catchpole, who as he came into the hall did not forget to make good store of awkward cringes, and then served Basché with a writ Basché gave him grimace for grimace, slipped an angel into his mutton fist, and prayed him to assist at the contract and ceremony which he did When it was ended, thumps and fisticuffs began to fly about among the assistants, but when it came to the catchpole's turn, they all laid on him so unmercifully with their gauntlets, that they at last settled him, all stunned and battered, bruised and mortified, with one of his eyes black and blue, eight ribs bruised, his brisket sunk in, his omoplates in four quarters, his under jawbone in three pieces, and all this in jest, and no harm done God wot how the levite belaboured him, hiding within the long sleeve of his canonical shirt his huge steel gauntlet lined with ermine for he was a strong built ball, and an old dog at fisticuffs The catchpole, all of a bloody tiger-like stripe, with much ado crawled home to L'Isle Bouchart, well pleased and edified however with Basché kind reception, and, with the help of the good surgeons of the place, lived as long as you would have him From that time to this, not a word of the business, the memory of it was lost with the sound of the bells that rung with joy at his funeral

CHAPTER 13

How, like Master Francis Villon, the Lord of Basche commended his servants

The catchpole being packed off on blind Sorrel,—so he called his one eyed mare,—Basché sent for his lady, her women, and all his servants, into the arbour of his garden, had wine brought, attended with good store of pasties, hams fruit, and other table ammunition, for a nunchion, drank with them joyfully, and then told them this story

Master Francis Villon, in his old age, retired to St Maxent, in Poictou, under the patronage of a good honest abbot of the place There to make sport for the mob, he undertook to get "The Passion" acted, after the way, and in the dialect of the country The parts being distributed, the play having been rehearsed, and the stage prepared, he told the mayor and aldermen that the mystery would be ready after Niort fair, and that there only wanted properties and necessaries but chiefly clothes fit for the parts so the

..., a ..., that by their provincial

utes, it was rigorously forbidden to give or lend anything to players Villon replied, that the statute reached no farther than farces, drolls, antics, loose and dissolute games, and that he asked no more than what he had seen allowed at Brussels and other places Tickletoby, notwithstanding, peremptorily bid him provide himself elsewhere if he would, and not to hope for any thing out of his monastical wardrobe Villon gave an account of this to the players, as of a most abominable action, adding, that God would shortly revenge himself, and make an example of Tickletoby

never leaped yet—was gone a mumping to St Ligarius, and would be back about two in the afternoon Knowing this he made a cavalcade of his devils of "The Passion" through the town They were all rigged with wolves', calves', and rams' skins, laced and trimmed

din Some held in their claws black sticks full of squibs and crackers others had long lighted pieces of wood, upon which at the corner of every street, they flung whole handfuls of rosin dust, that made a terrible fire and smoke Having thus led them about, to the great diversion of the mob, and the dreadful fear of little children he finally carried them to an entertainment at a summer house, without the gate that leads to St Ligarius

Hic est de patria, natus, de gente belistra,
Qui solet antiquo bribas portare bisacco

brrou, rrou, rrourrs, rrrourrs, hoo, hou, hho, hho, hhoi Friar Stephen, don't we play the devils rarely? The filly was soon scared out of her seven senses, and began to start, to funk it, to squirt it, to trot it, to fart it, to bound it, to gallop it, to kick it, to spurn it, to calcitrate it, to wince it, to frisk it, to leap it, to curvet it, with double jerks, and bum-motions, insomuch that she threw down Tickletoby,

side, his sandals were so entangled and twisted, that he could not for the heart's blood of him get out his foot Thus he was dragged about by the filly through the road, scratch-

rest

Villon, seeing that things had succeeded as he intended, said to his devils, You will act

even those of Poictiers, for all their bragging and vapouring to match you.

Thus, friends, said Basché, I forsee, that hereafter you will act rarely this tragical farce, since the very first time you have so skilfully hampered, bethwacked, belammed, and bebumped the catchpole From this day I double your wages As for you, my dear, said he to his lady, make your gratifications as you please, you are my treasurer, you know.

you, my gentlemen of the horse, take these two silver gilt cups, and let not the pages be horse-whipped these three months My

chambre I give this silver basket, to the grooms, this silver gilt boat, to the porter, these two plates, to the hostlers, these ten porringers Trudon, take you these silver spoons and this sugar box You, footman, take this large salt. Serve me well, and I will remember you For on the word of a gentleman, I had rather bear in war one hundred blows on my helmet in the service of my country, than be once cited by these knavish catchpoles merely to humour this same gorbellied prior

CHAPTER 14

A further account of Catchpoles who were drubbed at Basché's house

Four days after, another, young, long-shanked, raw boned catchpole, coming to serve Basche with a writ at the fat prior s request, was no sooner at the gate, but the porter smelt him out and rung the bell, at whose second pull, all the family understood the mystery Loire was kneading his dough, his wife was sifting meal, Oudart was toping in his office, the gentlemen were playing at ten-

small bangs They were all immediately in-

mad all made haste to get read

if he served him with a writ at the suit of the fat prior, and in a pathetic speech, let him know that he was a public

Nay, truly, said the lord, you shall not serve your writ till you have tasted some of

tened, came with Oudart to the place where all the actors in the farce stood ready to be-

were bringing wine and kickshaws, thumps

gauntlets dropped on him likewise like so many battering rams Remember the wedding by this, by that, by these blows, said they In short they stroked him so to the purpose, that he pissed blood out at mouth, nose, ears, and eyes, and was bruised, thwackt, battered, bebumped, and crippled at the back, neck, breast, arms, and so forth Never did the bachelors at Avignon, in carnival time, play more melodiously at raphe, than was then played on the catchpole's microcosm at last down he fell

They threw a great deal of wine on his snout, tied round the sleeve of his doublet a fine yellow and green favour, and got him upon his snotty beast, and God knows how he got to L'Isle Bouchart, where I cannot truly tell you whether he was dressed and looked after or no, both by his spouse and the able doctors of the country, for the thing never came to my ears

The next day they had a third part to the same tune, because it did not appear by the lean catchpole's bag, that he had served his writ So the fat prior sent a new catchpole at the head of a brace of bums for his *garde du corps*, to summon my lord The porter ringing the bell, the whole family was overjoyed, knowing that was another rogue Basché was at dinner with his lady and the gentlemen, so he sent for the catchpole, made him sit by him and the bums by the women, and made them eat till their bellies cracked with their breeches unbuttoned The fruit being served the catchpole arose from table and before the bums cited Basché Basché kindly asked him for a copy of the warrant which the other had got ready he then takes witness, and a copy of the summons To the catchpole and his bums he ordered four ducats for civility money In the meantime all were withdrawn for the farce So Trudon

gave the alarm with his tabour Basché de-

slap dash was ready, took out his ink-horn, got paper immediately, and his bums by him

Then Loire came into the hall at one door, and his wife with the gentlewomen at another, in nuptial accoutrements Oudart, *in pontificalibus*,[10] takes them both by their hands, asketh them their will, giveth them the matrimonial blessing, and was very liberal of

another, gauntlets privately handed about.

CHAPTER 15

How the ancient custom at nuptials is renewed by the Catchpole

THE catchpole, having made shift to get down a swingeing sneaker of Breton wine,

form, but the hare is scampered, and the nest, but the birds are flown There are no true

in its dotage, and doomsday is certainly coming al

the w

this. T

lady, then her women and the levite. Then

beat a retreat, the gauntlets were carefully hid in a trice, and sweetmeats afresh distributed to renew the mirth of the company So *they all drank* to one another, and especially to the catchpole and his bums But Oudart cursed and damned the wedding to the pit of hell, complaining that one of the bums had utterly dismcornifistibulated his nether shoulder blade Nevertheless, he scorned to be thought a flincher, and made shift to tope to him on the square.

bridegroom made his moan, that the crippled bum had struck him such a horrid thump with his shoulder-of-mutton fist on the nether elbow, that he was grown quite esperruquanchuzelubleouzerireliced down to his very heel, to the no small loss of mistress bride

But what harm had poor I done? cried

black and blueing, and morrambouzevezengouzequoquemorgasacbaquevezinemaffrelidding my poor eyes, but they have also broke my harmless drum Drums indeed are commonly beaten at weddings,—and it is fit they should, but drummers are well entertained, and never beaten Now let Belzebub even take the drum, to make his devilship a nightcap Brother, said the lame catchpole, never fret thyself, I will make thee a present of a fine, large, old patent, which I have here in my bag, to patch up thy drum and for Madame St Ann's sake I pray thee forgive us By Our Lady of Riviere, the blessed dame, I meant no more harm than the child unborn One of the equerries who hopping and halting like a mumping cripple, mimicked the

hard tops and extremities of your cobbled

von, like a dumb man The bride crying laughed, and laughing cried, because the catchpole was not satisfied with drubbing her without choice or distinction of members but

bled and squeezed her lower parts The devil

for all this, I must drink to him, and to you likewise his trusty esquires But, said his lady, why hath he been so very liberal of his man-

it had been rent and torn in twain I think it was the devil, said he, that moved me to assist at these

tooth I had rather be at that of a Tom T—dman This is, on my word, even just such another feast as was that of the Lap-

could hardly budge a foot, or wag along

they had never seen an honester gentleman than the Lord of Basché, or civiller people than his, and that they had

gun the beating So they lived I cannot exactly tell you how many days after this But from that time to this it was held for a certain truth, that Basché's money was more pestilential, mortal, and pernicious to the catchpoles and bums, than were formerly the *aurum Tholosanum*[11] and the Sejan horse to those that possessed them Ever since this, he lived quietly, and Basche's wedding grew into a common proverb

CHAPTER 16

How Friar John made trial of the nature of the Catchpoles

This story would seem pleasant enough, said Pantagruel, were we not to have always the fear of God before our eyes It had been better, said Epistemon, if those gauntlets had fallen upon the fat prior Since he took a pleasure in spending his money partly to vex Ba-

cussions now a-days among those puny judges *What harm had done those poor devils the* catchpoles? This puts me in mind said Pantagruel, of an ancient Roman named L Neratius He was of noble blood, and for some time was rich, but had this tyrannical inclination, that whenever he went out of doors, he caused his servants to fill their pockets with gold and silver, and meeting in the street your spruce gallants and better sort of beaux, without the least provocation, for his fancy, he used to strike them hard on the face with his fist, and immediately after that, to ap-

spend his revenue, beating people for the price of his money By St Bennet's sacred boot, quoth Friar John, I will know the truth of it presently

This said, he went on shore, put his hand in his fob, and took out twenty ducats, then said with a loud voice, in the hearing of a *shoal of the nation of catchpoles*, Who will earn twenty ducats, for being beaten like the devil? Io, Io, Io, said they all you will cripple

ciously beaten Friar John singled him out of the whole knot of these rogues in grain, a red snouted catchpole, who upon his right thumb wore a thick broad silver hoop, wherein was set a good large toad stone He had no sooner picked him out from the rest, but I perceived that they *all muttered and grumbled, and I* heard a young thin jawed catchpole, a notable scholar, a pretty fellow at his pen, and

gave the alarm with his tabour Basché desired the catchpole to stay and see one of his servants married, and witness the contract of marriage paying him his fee The catchpole slap dash was ready, took out his ink horn, got paper immediately, and his bums by him

Then Loire came into the hall at one door, and his wife with the gentlewomen at another in nuptial accoutrements Oudart, *in pon-*

another, gauntlets privately handed about.

CHAPTER 15

How the ancient custom at nuptials is renewed by the Catchpole

The catchpole having made shift to get down a swingeing sneaker of Breton wine, said to Basché, Pray Sir, what do you mean? You do not give one another the memento of the wedding By St Joseph's wooden shoe all good customs are forgot We find the

account of the blessed saints O O, at Christmas, is come to nothing The world is in its dotage and doomsday is certainly coming all so fast

the wed

this Th

lady, then her women and the levite Then

beat a retreat the gauntlets were carefully

utterly disincornifistibulated his nether shoulder blade Nevertheless, he scorned to be thought a flincher, and made shift to tope to him on the square

The jawless bum shrugged up his shoulders, joined his hands, and by signs begged his pardon, for speak he could not The sham bridegroom made his moan that the crippled bum had struck him such a horrid thump with his shoulder-of mutton fist on the nether elbow, that he was grown quite esperruquanchuzelubleouzerireliced down to his very heel to the no small loss of mistress bride

But what harm had poor I done? cried Trudon, hiding his left eye with his kerchief,

ing my poor eyes but they have also broke my harmless drum Drums indeed are commonly beaten at weddings,—and it is fit they should but drummers are well entertained, and never beaten Now let Belzebub even take the drum to make his devilship a night cap Brother said the lame catchpole never fret thyself I will make thee a present of a fine, large old patent, which I have here in my bag to patch up thy drum and for Madame St Ann's sake I pray thee forgive us By Our Lady of Riviere the blessed dame I meant no more harm than the child unborn One of the equerries who hopping and halting like a mumping cripple, mimicked the good limping Lord de la Roche Posay, directed his discourse to the bum with the pouting jaw and told him, What, Mr Manhound, was it not enough thus to have morcrosastebesasteverestegrigeligoscopapopondrillated us all in our upper members with your botched mittens, but you must also apply such morderegripippiatabirofreluchamburelurecaquelurintimpaniments on our shin bones with the hard tops and extremities of your cobbled shoes Do you call this children's play? By the mass, it is no jest The bum, wringing his hands seemed to beg his pardon, muttering with his tongue, mon mon mon vrelon von, von, like a dumb man The bride crying laughed, and laughing cried, because the catchpole was not satisfied with drubbing her without choice or distinction of members but had also

times were also afraid of the sky's falling for being asked by Alexander the Great, what they feared most in this world, hoping well they would say that they feared none but him, considering his great achievements, they made answer, that they feared nothing

Plutarch also, in his book of the face that appears on the body of the moon, speaks of one Pharnaces, who very much feared the moon should fall on the earth, and pitied

they not been duly propped up and borne by the atlantic pillars as the ancients believed, according to Aristotle's testimony, *lib* 5, *Metaphys* Notwithstanding all this, poor Æschylus was killed by the fall of the shell of a tortoise, which falling from betwixt the

who was choked with a grapestone Nor at that of Fabius the Roman prætor, who was choked with a single goat's hair, as he was supping up a porringer of milk Nor at the death of that bashful fool, who by holding in his wind and for want of letting out a bumgunshot died suddenly in the presence of the Emperor Claudius Nor at that of the Italian, buried in the *Via Flaminia* at Rome, who in his epitaph, complains that the bite of a she puss on his little finger was the cause of his

of

me

ne

whilst he went to fetch wine, a straggling well hung ass got into the house, and seeing the figs on the table, without further invita-

who was come back, Since thou hast set figs here for this reverend guest of ours to eat, methinks it is but reason thou also give him some of this wine to drink He had no sooner said this, but he was so excessively pleased, and fell into so exorbitant a fit of laughter, that the use of his spleen took that of his breath utterly away, and he immediately died. Nor of Spurius Saufeius, who died supping up a soft boiled egg as he came out of a bath Nor of him who, as Boccacio tells us, died suddenly by picking his grinders with a

laughing at the sight of the antic jobbernol of an old hag drawn by him Nor, in short, of a thousand more of which authors write, as

After this, we sailed by the islands of Nargues and Zargues, also by the islands of Teleniabin and Geleniabin, very fine and fruitful

swinged off with a vengeance

CHAPTER 18

How Pantagruel met with a great storm at sea

THE next day we espied nine sail that came spooning before the wind: they were full of Dominicans, Jesuits, Capuchins Hermits, Austins, Bernardins, Egnatins, Celestins,

saluted the blessed fathers, and recommend-

ed the salvation of his precious soul to their devout prayers and private ejaculations, he caused seventy-eight dozen of Westphalia

soon perceived it, was inquiring of him whence should come this unusual sadness? when the master, whose watch it was, observing the fluttering of the ancient above the

deck, officers, sailors, foremast men, swabbers, and cabin boys, and even the passengers, made them first settle their top sails,

blowed, boisterous gusts, dreadful clashing and deadly scuds of wind whistled through

ent hue, grew dusky, thick, and gloomy, so that we had no other light than that of the flashes of lightning, and rending of the clouds the hurricanes, flaws, and sudden whirlwinds began to make a flame about us, by the lightnings, fiery vapours, and other aerial ejaculations Oh how our looks were full of amazement and trouble, while the saucy winds did rudely lift up above us the mountainous waves of the main! Believe me, it seemed to us a lively image of the chaos, where fire, air, sea, land, and all the elements were in a refractory confusion Poor Panurge having, with the full contents of the inside of his doublet, plentifully fed the fish, greedy

blessed he and she saints he could muster up,

piece of powdered beef or pork, we shall

and to our blessed, worthy, and sacred Lady, I were now, I say, this very minute of an hour, well on shore, on *terra firma*, hale and easy O twice and thrice happy those that

vourable, as to predestinate them to plant cabbages! They have always one foot on the ground, and the other not far from it Dispute who will of felicity, and *summum bonum*,[11] for my part, whosoever plants cabbages, is

that, was on shore Ha, for a divine and princely habitation, commend me to the cow's floor

Murder! This wave will sweep us away, blessed Saviour! O my friends! a little vine-

sun our shrouds are almost all broke, and blown away Alas! alas! where is our main course? *Al is verlooren, by Godt*, our top mast is run adrift Alas! who shall have this wreck? Friend lend me here behind you one of the

lads

bowl

For the Lord's sake, let us have the hull, and let all the rigging be damned Be, be, be, bous, bous, bous Look to the needle of your compass, I beseech you, good Sir Astrophil and tell us if you can, whence comes this storm My heart's sunk down below my midriff By my troth, I am in a sad fright, bou bou, bou, bous, bous, I am lost forever I conskite myself for mere madness and fear Bou, bou, bou, bou, Otto to to to to ti Bou, bou bou, ou, ou, ou, bou, bou, bous I sink, I am drowned, I am gone, good people, I am drowned.

CHAPTER 19

What countenances Panurge and Friar John kept during the storm

PANTAGRUEL, having first implored the help of the great and Almighty Deliverer, and prayed publicly with fervent devotion, by the pilot's advice held tightly the mast of the ship Friar John had stripped himself to his waistcoat, to help the seamen. Epistemon, Ponocrates, and the rest did as much Panurge alone sat on his breech upon deck, weeping and howling Friar John espied him going on the quarter-deck, and said to him, Odzoons! Panurge the calf, Panurge the whiner, Panurge the brayer, would it not become thee much better to lend us here a helping hand, than to be lowing like a cow, as thou dost, sitting on thy stones like a bald-breeched baboon? Be, be, be, bous, bous, bous, returned Panurge, Friar John, my friend, my good father, I am drowning, my dear friend! I drown! I am a dead man, my dear father in God, I am a dead man, my friend your cutting hanger cannot save me from this. alas! alas! we are above *e la* Above the pitch, out of tune, and off the hinges. Be, be, be, bou, bous Alas! we are now above *g sol re ut* I sink, I sink, ha, my father, my uncle, my all The water is got into my shoes by the collar; bous, bous, bous, paish, hu, hu, hu, he, he, he, ha, ha, ha, I drown Alas! alas! Hu, hu, hu hu, hu, hu, hu, be, be, bous, bous, bobous, bobous, ho, ho, ho, ho, ho, alas! alas! Now I am like your tumblers, my feet stand higher than my head Would to heaven I were now with those good holy fathers bound for the council, whom we met this morning, so godly, so fat, so merry, so plump, and comely Holos, nolos, holas, holas, alas! This devilish wave, (*mea culpa Deus,*)[13] I mean this wave of God, will sink our vessel. Alas, Friar John, my father, my friend, confession Here I am down on my knees, *confiteor,*[14] your holy blessing Come hither and be damned, thou pitiful devil, and help us, said Friar—who fell a swearing and cursing like a tinker,—in the name of thirty legions of black devils, come, will you come? Do not let us swear, at this time, said Panurge, holy father, my friend, do not swear, I beseech you, to-morrow as much as you please, Holos, holos alas, our ship leaks I drown, alas, alas! I will give eighteen hundred thousand crowns to any one that will set me on shore, all bewrayed and bedaubed as I am now If ever there was a man in my country in the like pickle *Confiteor,* alas! a word or two of testament or codicil at least A thousand devils seize the cuckoldy cow-hearted mongrel, cried Friar John Ods belly, art thou talking here of making thy will, now we are in danger, and it behoveth us to bestir our stumps lustily, or never? Wilt thou come, ho devil? Midshipman, my friend, O the rare lieutenant, here Gymnast, here on the poop. We are, by the mass, all beshit now, our light is out This is hastening to the devil as fast as it can Alas, bou, bou, bou, bou, bou, alas [illegible] alas, said Panurge [illegible] to pe[illegible] *Con*[illegible] *gna, gna,* [illegible] upon him, how ugly the s[illegible]tten howler looks Boy, younker, see hoyh Mind the pumps, or the devil choke thee Hast thou hurt thyself? Zoons, here fasten it to one of these blocks. On this side, in the devil's name, hay—so my boy Ah, Friar John, said Panurge, good ghostly father, dear friend, do not let us swear, you sin Oh, ho, oh, ho, be be be bous, bous, bhous, I sink, I die, my friends I die in charity with all the world Farewell, *in manus*[16] Bohus, bohous, bhousowauswaus St Michael of Aure! St Nicholas! now, now or never, I here make you a solemn vow, and to our Saviour, that if you stand by me this time, I mean if you set me ashore out of this danger, I will built you a fine large little chapel or two, between Candé and Monsoreau, where neither cow nor calf shall feed Oh ho, oh ho Above eighteen pailfuls or two of it are got down my gullet, bous, bhous, bhous, bhous, how damned bitter and salt it is! By the virtue, said Friar John, of the blood, the flesh, the belly, the head, if I hear thee again howling thou cuckoldy cur, I will maul thee worse than any sea wolf Ods fish, why do not we take him up by the lugs and throw him overboard to the bottom of the sea? Here, sailor, ho honest fellow Thus, thus, my friend, hold fast above In truth here is a sad lightning and thundering, I think that all the devils are got loose, it is holiday with them, or else Madame Proserpine is in child's labour all the devils dance a morrice

CHAPTER 20

How the Pilots were forsaking their ships in the greatest stress of weather

OH, said Panurge, you sin, Friar John, my former crony! former, I say, for at this time I

am no more you are no more It goes against my heart to tell it you for I believe this swearing doth your spleen a great deal of good, as it is a great ease to a wood cleaver to cry hem at every blow, and as one who plays at nine pins is wonderfully helped, if, when he hath not thrown his bowl right, and is like to make a bad cast, some ingenious stander by leans and screws his body half way about, on that side which the bowl should have took to hit the pin Nevertheless you offend, my sweet friend But what do you think of eating some kind of cabirotadoes? Would not this secure us from this storm? I have read, that in a storm at sea no harm ever befel the ministers of the gods Cabiri so much celebrated by Orpheus, Apollonius, Pherecides Strabo, Pausanias, and Herodotus He dotes he raves the poor devill A thousand, a million, nay, a hundred million of devils seize the hornified doddipole Lend us a hand here, hoh tiger, wouldst thou? Here, on the starboard side Ods me, thou buffalo's head stuffed with relics, what ape's paternoster art thou muttering and chattering here between thy teeth? That devil of a sea calf is the cause of all this storm and is the only man who doth not lend a helping hand By G—, if I come near thee, I ll fetch thee out by the head

guardian of Clouillay Hold, brother Ponocrates, you will hurt yourself man Epistemon pray thee stand off out of the hatchway Methinks I saw the thunder fall there but just now Con the ship, so ho—Mind your steerage Well said, thus, thus steady, keep her thus, get the long boat clear—steady Ods fish

clear away into the current I think all the legions of devils hold here their provincial chapter, or are polling canvassing, and wrangling for the election of a new rector Starboard well said Take heed have a care of your noddle, lad, in the devil's name So ho, starboard, starboard Be be, be, bous, bous, bous, cried Panurge, bous, bous, be be, be, bous, bous, I am lost I see neither heaven nor earth, of the four elements we have here only fire and water left Bou, bou, bou, bous, bous, bous Would it were the pleasure of the worthy divine bounty, that I were at this present hour in the close at Sevillé, or at Innocent's, the pastry cook, over against the painted wine vault at Chinon though I were to strip to my doublet, and bake the petti pasties myself

Honest man, could not you throw me ashore? you can do a world of good things, they say I give you all Salmigondinois, and my large shore full of whilks, cockles, and periwinkles, if, by your industry, I ever set foot on firm ground Alas, alas, I drown Harkee, my friends, since we cannot get safe into port, let us come to an anchor into some road, no matter whither Drop all your anchors let us be out of danger, I beseech you Here honest tar, get you into the chains and heave the lead, if it please you Let us know how many fathom water we are in Sound friend in the Lord Harry's name Let us know whether a man might here drink easily, without stooping I am apt to believe one might Helm a lee, hoh, cried the pilot Helm a lee, a hand or two at the helm, about ships with her, helm a lee, helm a lee Stand off from the leech of the sail Hoh! belay, here make fast below, hoh helm a-lee, lash sure the helm a lee, and let her drive Is it come to that? said Pantagruel our Saviour then help us Let her lie under the sea, cried James Brahier, our chief mate, let her drive To prayers, to prayers, let all think on their souls, and fall to prayers, nor hope to escape but by a miracle Let us, said Panurge, make some good pious kind of vow alas, alas alas! bou bou be, be, be, bous, bous, bous, oho, oho oho, oho, let us make a pilgrim come, come, let every man club his penny towards it, come on Here, here, on this side, said Friar John, in the devil s name Let her drive, for the Lord s sake unhang the rudder hoh let her drive let her drive, and let us drink,

devil out of hand A pox on that wind broke Æolus, with his fluster blusters Sirrah, page bring me here my drawer (for so he called his breviary), stay a little here haul friend thus Odzoons, here is a deal of hail and thunder to no purpose Hold fast above I pray you When have we All saints day? I believe it is the unholy holiday of all the devil s crew Alas, said Panurge, Friar John damns himself here as black as buttermilk for

the nonce Oh what a good friend I I

… Confiteor, one poor

I drown, two words of testament here upon this ladder.

CHAPTER 21

A continuation of the storm, with a short discourse on the subject of making testaments at sea

To make one's last will, said Epistemon at this time that we ought to bestir ourselves and help our seamen, on the penalty of being drowned, seems to me as idle and ridiculous a maggot as that of some of Cæsar's men, who at their coming into the Gauls, were mightily busied in making wills and codicils, bemoaned their fortune, and the absence of their spouses and friends at Rome, when it was absolutely necessary for them to run to their arms, and use their utmost strength against Ariovistus their enemy

This also is to be as silly, as that jolt headed loblolly of a carter, who, having laid his waggon fast in a slough, down on his marrow bones, was calling on the strong backed deity Hercules, might and main, to help him at a dead lift, but all the while forgot to goad on his oxen, and lay his shoulder to the wheels, as it behoved him as if a Lord have mercy upon us alone, would have got his cart out of the mire

What will it … for e … If we … for t … but … death of the testators If we are drowned will it not be drowned too? Pr'ythee who will transmit it to the executors? Some kind wave will throw it ashore, like Ulysses, replied Panurge, and some king's daughter, going to fetch a walk in the fresco, on the evening will find it, and take care to have it proved and fulfilled, nay, and have some stately cenotaph erected to my memory, as Dido had to that of her good man Sichæus, Æneas to Deiphobus, upon the Trojan shore, near Rhœtel Andromache to Hector, in the city of Buthrotus, Aristotle to Hermias and Eubulus, the Athenians to the poet Euripides, the Romans to Drusus in Germany, and to Alexander Severus, their emperor, in the Gauls, Argentier to Callaischre, Xenocrates to Lysidices, Timares to his son Teleutagoras, Eupolis and Aristodice to their son Theotimus, Onestus to Timocles, Callimachus to Sopolis the son of Dioclides, Catullus to his brother, Statius to his father, Germain of Brie to Hervé, the Breton tarpaulin Art thou mad, said Friar John, to run on at this rate? Help, here, in the name of five hundred thousand millions of cart loads of devils, help! may a shanker gnaw thy moustachios, and the three rows of pock royals and cauliflowers cover thy bum and turd barrel, instead of breeches and cod piece Codsooks our ship is almost overset Ods death, how shall we clear her? it is well if she do not founder What a devilish sea there runs! She will neither try nor hull, the sea will overtake her, so we shall never escape the devil escape me Then Pantagruel was heard to make a sad exclamation, saying, with a loud voice Lord save us, we perish, yet not as we would have it but thy holy will be done The Lord and the blessed Virgin be with us, said Panurge Holos alas, I drown, be be be bous, be bous bous *in manus* Good heavens, send me some dolphin to carry me safe on shore, like a pretty little Arion I shall make shift to sound the harp, if it be not unstrung Let nineteen legions of black devils seize me said Friar John, (the Lord be with us, whispered Panurge, between his chattering teeth) If I come down to thee, I will show thee to some pur…

… heart, let us see the legend of Mons St Nicholas

Horrida tempestas montem turbavit acutum [18]

Tempeste was a mighty flogger of lads, at Mountaigu College If pendants be damned for whipping poor little innocent wretches their scholars, he is, upon my honour, by

time fixed within Ixion's wheel, lashing the crop-eared, *bob tailed cur that gives it motion* If they are saved for having whipped innocent lads, he ought to be above the——

CHAPTER 22

An end of the storm

SHORE shore! cried Pantagruel Land ho, my friends, I see land! Pluck up a good spirit, boys, it is within a kenning So! we are not far from a port —I see the sky clearing up to the northwards —Look to the south east! Courage, my hearts, said the pilot, now she will bear the hullock of a sail the sea is much

sheets, clear your bowlings port, port Helm a lee Now to the sheet on the starboard side, thou son of a whore Thou art mightily pleased, honest fellow, quoth Friar John with *hearing make mention of thy mother* Luff, luff cried the quartermaster that conned the ship, keep her full, luff the helm Luff It is, answered the steersman Keep her thus Get the bonnets fixed Steady steady

That is well said, said Friar John, now, this is something like a tansey Come, come, come, children, be nimble Good Luff, luff, thus Helm a weather That is well said and thought on Methinks the storm is almost over It was high time, faith however, the Lord be thanked Our devils begin to scamper Out with all your sails Hoist your sails Hoist That is spoke like a man, hoist hoist Here, a God's name, honest Ponocrates, thou art a lusty fornicator, the whoreson will get none but boys Eusthenes, thou art a notable fellow Run up to the fore top sail Thus, thus Well said, i' faith, thus, thus I dare not fear anything all this while, for it is holiday Vea, vea vea! huzza! This shout of the seaman is not amiss, and pleases me, for it is holiday Keep her full thus Good Cheer up my merry mates, all, cried out Epistemon, I see already Castor on the right Be, be bous, bous, bous, said Panurge, I am much afraid it is the bitch Helen It is truly Mixarchagenas, returned Epistemon if thou likest better that denomination, which the Argives give him Ho ho! I see land too, let her bear in with the harbour I see a good many people on the beach I see a light on an *obeliscolychny*.

Shorten your sails, said the pilot, fetch the *sounding line*, we must double that point of land, and mind the sands We are clear of them, said the sailors Soon after, Away she

the soul of music in it Mgna, mgna, mgna, said Friar John, if ever thou taste a drop of it, let the devil's dam taste me, thou ballocky devil Here, honest soul, here is a full sneaker of the very best Bring the flagons dost hear, Gymnast? and that same large pasty jambic, or gammonic, even as you will have it Take heed you pilot her in right

Cheer up, cried out Pantagruel, cheer up my boys let us be ourselves again Do you see yonder, close by our ship, two barks, three sloops, five ships, eight pinks, four yawls,

that cried and makes such a sad moan? Were *it not that I hold the mast firmly with* both my hands, and keep it straighter than two

done his part like a man, I do not value him a jot the less for it For as, to fear in all encounters, is the mark of a heavy and coward ly heart, as Agamemnon did, who, for that reason is ignominiously taxed by Achilles with having dog's eyes, and a stag's heart so, not to fear when the case is evidently dread ful, is a sign of want or smallness of judgment Now, if anything ought to be feared in this life, next to offending God, I will not say it is death I will not meddle with the dis putes of Socrates and the academics that death of itself is neither bad nor to be feared but, I will affirm, that this kind of shipwreck

were three, nay four times happy, who perished in the conflagration at Troy No man here hath lost his life, the Lord our Saviour *be eternally praised for it* but *in truth* here

is a ship sadly out of order Well we must take care to have the damage repaired Take heed we do not run aground and bulge her

CHAPTER 23

How Panurge played the good fellow when the storm was over

What cheer ho fore and aft? quoth Panurge Oh ho! all is well the storm is over I beseech ye be so kind as to let me be the first that is sent on shore for I would by all means a little untruss a point. Shall I help you still? Here let me see I will coil this rope I have plenty of courage and of fear as little as may be Give it me yonder honest tar No no I have not a bit of fear Indeed that same decumane wave that took us fore and aft somewhat altered my pulse Down with your sails well said How now Friar John? you do nothing Is it time for us to drink now? Who can tell but St Martin s running footman may still be hatching us some further mischief? Shall I come and help you again? Pork and peas choke me if I do heartily repent, though too late not having followed the doctrine of the good philosopher who tells us that to walk by the sea and to navigate by the shore, are very safe and pleasant things just as it is to go on foot when we hold our horse by the bridle Ha! ha! ha! by G— all goes well Shall I help you here too? Let me see I will do this as it should be or the devil is in it

Epistemon who had the inside of one of his hands all flayed and bloody having held a tackling with might and main hearing what Pantagruel had said told him You may believe me lord, I had my share of fear as well as Panurge yet I spared no pains in lending my helping hand I considered, that since by fatal and unavoidable necessity we must all die it is the blessed will of God that we die this or that hour and this or that kind of death nevertheless we ought to implore invoke pray beseech and supplicate him but we must not stop there it behoveth us also to use our endeavours on our side and as the holy writ saith to co-operate with him

You know what C Flaminius the consul said, when by Hannibal s policy he was penned up near the lake of Peruse alias Thrasymene Friends said he to his soldiers you must not hope to get out of this place barely by vows or prayers to the gods no it is by fortitude and strength we must escape and cut ourselves a way with the edge of our swords through the midst of our enemies

Sallust likewise makes M Portius Cato say this The help of the gods is not obtained by idle vows and womanish complaints it is by vigilance labour and repeated endeavours that all things succeed according to our wishes and designs If a man in time of need and danger is negligent heartless and lazy in vain he implores the gods they are then justly angry and incensed against him The devil take me, said Friar John (I'll go his halves quoth Panurge) if the close of Sevillé had not been all gathered vintaged gleaned, and destroyed if I had only sung *contra hostium insidias* [9] (matter of breviary) like all the rest of the monkish devils and had not bestirred myself to save the vineyard as I did dispatching the truant picaroons of Lerné with the staff of the cross

Let her sink or swim a God s name said Panurge all s one to Friar John he doth nothing his name is Friar John Do! ttle for all he sees me here sweating and puffing to help with all my might this honest tar first of the name —Hark you me dear soul a word with you —but pray be not angry How thick do you judge the planks of our ship to be? Some two good inches and upwards returned the pilot don t fear Odskilderkins said Panurge it seems then we are within two fingers breadth of damnation

Is this one of the nine comforts of matrimony? Ah dear soul you do well to measure the danger by the yard of fear For my part, I have none on t my name is William Dreadnought As for my heart I have more than enough on t I mean none of your sheep s heart but of wolf's heart the courage of a bravo By the pavilion of Mars, I fear nothing but danger

CHAPTER 24

How Panurge was said to have been afraid without reason during the storm

Good morrow gentlemen said Panurge good morrow to you all you are in very good health thanks to heaven and yourselves you are all heartily welcome and in good time Let us go on shore —Here cockswain get the ladder over the gunnel man the sides man the pinnace and get her by the ship s side Shall I lend you a hand here? I am stark

mad for want of business, and would work like any two yokes of oxen Truly this is a fine place and these look like a very good people Children, do you want me still in anything? do not spare the sweat of my body, for God s sake Adam—this is man—was made to labour and work as the birds were made to fly Our Lord's will is, that we get our bread with the sweat of our brows, not idling and doing nothing like this tatterdamallion of a monk here, this Friar Jack, who is fain to drink to hearten himself up, and dies for fear—Rare weather—I now find the answer of Anacharsis, the noble philosopher, very proper being asked what ship he reckoned the safest? he replied, That which is in the harbour He

they reckoned those that are at sea? ingeniously implying that they are continually in danger of death dying live, and living die Portius Cato also said, that there were but three things of which he would repent, if ever he had trusted his wife with his secret, if he had idled away a day, and if he had ever gone by sea to a place which he could visit

son for thou wert not born to be drowned, but rather to be hanged and exalted in the air, or to be roasted in the midst of a jolly bonfire My lord, would you have a good cloak for the rain, leave me off your wolf and badger skin mantle let Panurge but be flayed and cover yourself with his hide But do not come near the fire, nor near your blacksmith's forges a God s name for in a moment you will see it in ashes Yet be as long as you please in the rain, snow, hail, nay by the devil s maker, throw yourself, or dive down to the very bottom of the water I ll engage you'll not be wet at all Have some winter boots made of it, they'll never take in a drop of water make bladders of it to lay under boys, to teach them to swim, instead of corks, and they will learn without the least danger His skin then said Pantagruel should be like the herb called true maiden's hair, which never takes wet nor moistness but still keeps dry, though you lay it at the bottom of the water as long as you please, and for that reason is called *Adiantos*

Friend Panurge, said Friar John, I pray thee never be afraid of water. thy life for mine thou art threatened with a contrary element Ay, ay, replied Panurge, but the devil's cooks dote sometimes, and are apt to make horrid blunders as well as others often putting to boil in water, what was designed to be roasted on the fire like the head cooks of our kitchen, who often lard partridges, queests, and stock doves, with intent to roast them,

protest before this noble company, that as for the chapel which I vowed to Mons St Nicholas between, Candé and Monsoreau, I honestly mean that it shall be a chapel of rose-water which shall be where neither cow nor calf shall be fed for between you and I, I intend to throw it to the bottom of the water Here is a rare rogue for you, said Eusthenes

The devil was sick, the devil a monk would be
The devil was well, the devil a monk was he

CHAPTER 25

How, after the storm, Pantagruel went on shore in the Island of the Macreons

IMMEDIATELY after, he went ashore at the port of an island which they called the island of the Macreons The good people of the place received us very honourably An old Macrobius (so they called their eldest elderman) desired Pantagruel to come to the town house to refresh himself, and eat something but he would not budge a foot from the mole till all his men were landed After he had seen them, he gave order that they

wot how well they all toped and caroused The people of the place brought them provisions in abundance The Pantagruelists returned them more as the truth is their's were somewhat damaged by the late storm When they had well stuffed the insides of their

doublets, Pantagruel desired every one to

were carpenters, and all such handicrafts as are seen in the arsenal at Venice None but the largest island was inhabited, having three ports and ten parishes, the rest being overrun with wood, and desert, much like the forest of Arden We entreated the old Macrobius to show us what was worth seeing in the island which he did, and in the desert and dark forest we discovered several old ruined temples, obelisks, pyramids, monuments, and ancient tombs, with divers inscriptions and epitaphs, some of them in hieroglyphic characters others in the Ionic dialect, some in the Arabic

said Friar John, how can I help it? I was not in the country when they christened it Now I think on it, quoth Panurge, I believe the name of mackerel (that is a bawd in French) was derived from it for procuring is the province of the old, as buttock riggling is that of the young Therefore I do not know but this may be the bawdy or Mackerel island, the original and prototype of the island of that name at Paris Let us go and dredge for cock-oysters Old Macrobius asked, in the Ionic tongue, How, and by what industry and labour, Pantagruel got to their port that day,

the word of the Bottle upon some difficulties offered by one of the company nevertheless this had not been without great affliction, and evident danger of shipwreck After that, he asked him what he judged to be the cause of that terrible tempest, and if the adjacent seas were thus frequently subject to storms, as in the ocean are the Ratz of Sammaieu Maumusson and in the Mediterranean sea the gulph of Sataly, Montargentan Piombino Capo Melio in Laconia, the Straits of Gibraltar, Faro di Messina, and others

CHAPTER 26

How the good Macrobius gave us an account of the Mansion and Decease of the Heroes

THE good Macrobius then answered,—Friendly strangers, this island is one of the Sporades, not of your Sporades that lie in the Carpathian sea, but one of the Sporades of the ocean· in former times rich, frequented, wealthy, populous, full of traffic, and in the dominions of the rulers of Britain, but now, by course of time, and in these latter ages of the world, poor and desolate, as you see In this dark forest, above seventy-eight thou-

serenity At the death of every one of them, we commonly hear in the forest, loud and mournful groans, and the whole land is infested with pestilence earthquakes, inundations and other calamities, the air with fogs and obscurity, and the sea with storms and hurricanes What you tell us, seems to me likely enough, said Pantagruel For, as a

causes any pain or displeasure, but as soon

peace, profit, pleasure, and honour never leave the places where they abide, but as soon as they leave them both the continent and adjacent islands are annoyed with great commotions, in the air fogs, darkness, thunder, hail tremblings, pulsations, agitations of

Guillaume du Bellay during whose life France enjoyed so much happiness, that all the rest of the world looked upon it with envy, sought friendship with

and stood in awe of its power, but now, after his decease, it hath for a considerable time been the scorn of the rest of the world

Thus, said Pantagruel Anchises being

min and lice, as before him died L Sylla, Pherecydes, the Syrian the preceptor of Pythagoras, the Greek poet Alcmæon, and others —and foreseeing that the Jews would make bonfires at his death, caused all the no-

them They made their personal appearance, whereupon he caused them all to be shut up in the hippodrome of the seraglio, then said to his sister Salome, and Alexander her husband I am certain that the Jews will rejoice

ing As soon as you see me dead, let my guards, to whom I have already given strict commission to that purpose kill all the noble-

left her body A desperate tyrant wished as much when he said When I die, let earth and fire be mixed together, which was as good as to say, let the whole world perish

CHAPTER 27

de Langey

I WOULD not, continued Pantagruel, have missed the storm that hath thus disordered us, were I also to have missed the relation of these things told us by this good Macrobius. Neither am I unwilling to believe what he said of a comet that appears in the sky some days before such a decease For some of these souls are so noble, so precious, and so heroic that heaven gives us notice of their departing some days before it happens And as a prudent physician, seeing by some symptoms that his patient draws towards his end, some days before, gives notice of it to his wife, children, kindred, and friends, that, in that little time he hath yet to live, they may admonish him to settle all things in his family, to tutor and instruct his children as much as he can, recommend his relict to his friends in her widowhood, and declare what he knows to be necessary about a provision for the orphans, that he may not be surprised by death without making his will, and may take care of his soul and family. in the same manner the heavens, as it were, joyful for the approach

design should prognosticate to us here, that in a few days one of those venerable souls is to leave her body, and this terrestrial globe Not altogether unlike this was what was formerly done at Athens, by the judges of the Areopagus For when they gave their verdict to cast or clear the culprits that were tried before them, they used certain notes according to the substance of the sentences, by Θ, signifying sentence to death, by T, absolution, by A, ampliation or a demur, when the case was not sufficiently examined Thus having publicly set up those letters, they eased the relations and friends of the prisoners, and such others as desired to know their doom, of their doubts Likewise by these comets, as in

being past, you will vainly wish for them afterwards

The good natured heavens still do more and that mankind may be declared unworthy of the enjoyment of those renowned souls, they fright and astonish us with prodigies, monsters, and other foreboding signs, that thwart the order of nature

Of this we had an instance several days before the decease of the heroic soul of the learned and valiant Chevalier de Langey, of whom you have already spoken. I remember

it, said Epistemon, and my heart still trembles within me, when I think on the many dreadful prodigies that we saw five or six days before he died. For the Lords D'Assier, Chemant, one-eyed Mailly, St Ayl, Villeneufve-la-Guart, Master Gabriel, physician of Savillan, Rabelais, Cohuau, Massuau, Majorici, Bullou, Cercu alias Bourgmaistre, François Proust, Ferron, Charles Girard, François Bourre, and many other friends and servants to the deceased, all dismayed, gazed on each other without uttering one word, yet not without foreseeing that France would in a short time be deprived of a knight so accomplished, and necessary for its glory and protection, and that heaven claimed him again as its due By the tufted tip of my cowl, cried Friar John, I am even resolved to become a scholar before I die I have a pretty good head piece of my own, you must confess Now pray give me leave to ask a civil question. Can these same heroes or demigods you tell

Heaven forgive me! but this most reverend father Macrobius, tells us they die at last Not all, returned Pantagruel

The stoics held them all to be mortal, except one, who alone is immortal, impassable, invisible Pindar plainly saith, that there is no more thread, that is to say, no more life, spun from the distaff and flax of the hard-hearted fates for the goddesses Hamadryades, than there is for those trees that are preserved by them, which are good, sturdy, downright oaks, whence they derived their original, according to the opinion of Callimachus, and Pausanias *in Phoci* With whom concurs Martianus Capella As for the demigods, fauns satyrs, sylvans, hobgoblins, ægipanes nymphs, heroes, and demons several men have, from the total sum, which is the result of the divers ages calculated by Hesiod reckoned their life to be 9720 years that sum consisting of four special numbers orderly arising from one, the same added together and m

fort

ang

aforesaid number See Plutarch, in his book about the *Cessation of Oracles*

This

lar

as

el,

from Atropos's scissors They are all immortal, whether they be of angels, of demons, or human yet I will tell you a story concerning this, that is very strange, but is written and affirmed by several learned historians

CHAPTER 28

How Pantagruel related a very sad story of the Death of the Heroes

EPITHERSES, the father of Æmilian the rhet-

rea and Tunis, and the vessel was driven near Paxos. When they got thither, some of the

prised them all This same Thamous was their pilot, an Egyptian by birth, but known by name only to some few travellers The voice was heard a second time, calling Thamous

before

This caused Thamous to answer Here am I, what dost thou call me for? What wilt thou have me do? Then the voice, louder than before, bid him publish, when he should come to Palodes, that the great god Pan was dead

Epitherses related that all the mariners and passengers having heard this, were ex-

if they happened to have a fair wind, they should proceed without mentioning a word of it, but if they chanced to be becalmed he would publish what he had heard Now when they were near Palodes they had no wind, neither were they in any current Thamous then getting up on the top of the ship's forecastle and casting his eyes on the shore, said that he had been commanded to proclaim that the great god Pan was dead The words were hardly out of his mouth when deep groans, great lamentations, and doleful shrieks, not of one person, but of many together, were heard from the land

The news of this—many being present—was soon spread at Rome insomuch that Tiberius who was then emperor, sent for this

Thamous and having heard him gave credit to his words And inquiring of the learned in his court and at Rome who was that Pan? he found by their relation that he was the son of Mercury and Penelope as Herodotus and Cicero in his third book of *The Nature of the Gods* had written before

For my part I understand it of that great Saviour of the faithful who was shamefully put to death at Jerusalem by the envy and wickedness of the doctors priests and monks of the Mosaic law And methinks my interpretation is not improper for he may lawfully be said in the Greek tongue to be *Pan* since he is our *all* For all that we are all that we live all that we have all that we hope is him by him from him and in him He is the god Pan the great shepherd who as the loving shepherd Corydon affirms hath not only a tender love and affection for his sheep but also for their shepherds At his death complaints sighs fears and lamentations were spread through the whole fabric of the universe whether heavens land sea or hell

The time also concurs with this interpretation of mine for this most good most mighty Pan our only Saviour died near Jerusalem during the reign of Tiberius Cæsar

Pantagruel having ended this discourse remained silent and full of contemplation

CHAPTER 29

How Pantagruel sailed by the Sneaking Island where Shrovetide reigned

THE jovial fleet being refitted and repaired

would have been much out of our way and then for the lean cheer (*manger maigre*) which he told us was to be found at that prince s court and indeed all over the island

You can see nothing there for your money said he but a huge greedy guts a tall woundy swallower of hot wardens and muscles

breed a very great loitering noddy peaked youngster banner bearer to the fish-eating tribe dictator of mustard land, flogger of little children calciner of ashes father and foster father to physicians swarming with pardons indulgences and stations a very honest man a good catholic and as brimful of devotion as ever he can hold

He weeps the three fourth parts of the day and never assists at any weddings but give the devil his due he is the most industrious larding stick and skewer maker in forty kingdoms

About six years ago as I passed through Sneaking land I brought home a large skewer from thence and made a present of it to the butchers of Quande who set a great value upon them and that for a cause Some time or other if ever we live to come back to our own country I will show you two of them fastened on the great church porch His usual food is pickled coats of mail salt helmets and headpieces and salt sallads wh ch sometimes makes him piss pins and needles As for his clothing it is comical enough of conscience both for make and colour for he wears grey and cold nothing before and nought behind with the sleeves of the same

You will do me a kindness said Pantagruel if as you have described his clothes food actions and pastimes you will also give me an account of his shape and disposition in all its parts Prithee do dear cod said Friar John for I have found him in my breviary and then follows the moveable holy days With all my heart answered Xenomanes we may chance to hear more of him as we touch at the Wild Island the dominions of the squab

said Friar John male or female angels or mortals women or maids? They are replied Xenomanes females in sex, mortal in condition some of them maids others not The devil have me said Friar John if I be not for

them. What a shameful disorder in nature is it not to make war against women? Let us go back and hack the villain to pieces —What! meddle with Shrovetide? cried Panurge in the name of Belzebub I am not yet so weary of my life No I am not yet so mad as that comes to *Quid juris*?[70] Suppose we should find oursel es pent up between the Chitterlings and Shrovetide? between the anvil and the hammers? Shankers and buboes stand off! godzooks let us make the best of our way

CHAPTER 30

How Shrovetide is anatomi ed and described by Xenomanes

As for the inward parts of Shrovetide said Xenomanes his brain is (at least it was in my time) in b gness colours substance and strength, much like the left cod of a he hand worm.

The ventricles of his said brain like an auger
The worm like excrescence like a christmas box
The membranes like a monk s cowl
The funnel, like a mason s chisel
The fornix, like a casket
The glandula pinealis like a bag pipe
The rete mirabile l ke a gutter
The dug like processes like a patch

The nerves like a pipkin.
The uvula like a sackbut
The palate like a mitten

The pylorus like a p tchfork
The wind p pe l ke an oyster knife
The throat, like a pincushion stuffed with oakum
The lungs like a prebend s furgown
The heart like a cope
The mediastine like an earthen cup
The pleura, like a crow s bill
The arteries like a watch-coat
The midriff like a montero cap
The liver like a double tongued mattock.

The veins like a sash window
The spleen like a catcall
The guts like a trammel

The hungry gut like a bu ton
The blind gut like a breast plate
The colon like a bridle
The arse gut like a monk s leathern bottle
The kidneys like a trowel
The loins like a padlock

puff
The parastata like an ink pot
The bladder like a stone bow
The neck, like a mill-clapper
The mirach or lower parts of the belly like a high crowned hat
The siphach or its inner rind, like a wooden cuff
The muscles like a pair of bellows

The marrow like a wallet
The cartilages like a field tortoise alias a mole
The glandules in the mouth, like a pruning knife

The urine like a fig pecker
The sperm like a hundred tenpenny nails

And his nurse told me that being married to Mid lent, he only begot a good number of local adverbs and certain double fasts

His memory he had like a scarf
His common sense like a buzzing of bees
His imagination like the chime of a set of bells
His thoughts like a flight of starlings
His conscience like the unnestling of a parcel of young herons
H s deliberations like a set of organs
His repentance like the carriage of a double cannon
His undertakings like the ballast of a galleon
His understanding like a torn breviary
His notions like snails crawling out of straw berries

His reason, like a cricket stool

CHAPTER 31

Shrovetide's outward parts anatomized

Shrovetide, continued Xenomanes, is somewhat better proportioned in his outward parts excepting the seven ribs which he had over and above the common shape of men

His toes, were like a virginal on an organ
His nails, like a gimlet
His feet like a guitar
His heels, like a club
The soles of his feet like a crucible.
His legs like a hawk's lure
His knees, like a joint-stool
His thighs like a steel cap
His hips, like a wimble
His belly as big as a tun, buttoned after the old fashion, with a girdle riding over the middle of his bosom
His navel, like a cymbal

The perineum like a flageolet
His arse hole, like a crystal looking glass
His bum, like a harrow
His loins, like a butter pot
The peritonæum, or caul, wherein his bowels were wrapped like a billiard table
His back, like an overgrown rack bent crossbow
The vertebræ, or joints of his back bone, like a bagpipe
His ribs, like a spinning wheel
His brisket, like a canopy
His shoulder blades like a mortar
His breast, like a game at nine pins
His paps, like a horn pipe
His arm pits, like a chequer
His shoulders like a hand barrow

pair of stilts
His shin bones, like sickles
His elbows, like a mouse trap
His hands, like a curry-comb
His neck, like a talboy
His throat, like a felt to distil hippocras
The knob in his throat, like a barrel, where hanged two brazen wens, very fine and harmonious, in the shape of an hour glass
His beard like a lantern
His chin, like a mushroom
His ears, like a pair of gloves
His nose, like a buskin
His nostrils, like a forehead cloth
His eye brows, like a dripping pan
On his left brow was a mark of the shape and bigness of an urinal
His eye lids, like a fiddle
His eyes, like a comb box

His jaws, like a caudle cup
His teeth, like a hunter's staff Of such colt's teeth as his, you will find one at Colonges les Royaux in Poictou, and two at la Brosse in Xaintonge, on the cellar door.

His head contrived like a still
His skull, like a pouch
The suturæ, or seams of his skull, like the annulus piscatoris, or the fisher's signet
His skin, like a gabardine
His epidermis, or outward skin, like a bolting-cloth
His hair, like a scrubbing brush
His fur, such as above said

CHAPTER 32

A continuation of Shrovetide's countenance, postures, and way of behaving

It is a wonderful thing, continued Xenomanes, to hear and see the state of Shrovetide

If he chanced to spit, it was whole baskets full of goldfinches
If he blowed his nose, it was pickled grigs
When he wept, it was ducks with onion sauce
When he trembled, it was large venison pasties
When he did sweat, it was old ling with butter sauce
When he belched, it was bushels of oysters
When he sneezed, it was whole tubs full of mustard.

When he coughed, it was boxes of marmalade.
When he sobbed, it was watercresses
When he yawned, it was pots full of pickled pease
When he sighed, it was dried neats' tongues
When he whistled, it was a whole scuttle full of green apes
When he snored, it was a whole pan full of fried beans
When he frowned, it was soused hogs' feet
When he spoke, it was coarse brown russet cloth, so little it was like crimson silk, with which Parisatis desired that the words of

boxes

wag-gons
When he made mouths, it was broken staves
When he muttered, it was lawyers' revels
When he hopped about, it was letters of licence and protections
When he stepped back, it was sea cockle-shells
When he slabbered, it was common ovens
When he was hoarse, it was an entry of morrice dancers
When he broke wind, it was dun cows' leather spatterdashes
When he funcked, it was washed leather boots
When he scratched himself, it was new proclamations
When he sung it was peas in cods
When he evacuated, it was mushrooms and morilles
When he puffed, it was cabbages with oil, *alias* caules amb'olif
When he talked, it was the last year's snow
When he dreamt, it was of a cock and a bull
When he gave nothing, so much for the bearer
If he thought to himself, it was whimsies and maggots
If he dozed, it was leases of lands

What is yet more strange he used to work doing nothing, and did nothing though he

there used to catch decumane lobsters, hunted at the bottom of the herring pond, and caught there ibices, stamboucs, chamois, and other wild goats, used to put out the eyes of all the crows which he took sneakingly, feared nothing but his own shadow, and the cries of fat kids, used to gad abroad some days, like a truant school boy, played with the ropes of bells on festival days of saints, made a mallet of his fist, and writ on hairy parchment prognostications and almanacks

Amodunt and Dissonance How were they made, said Friar John? May I be peeled like a raw onion, if ever I heard a word of them I'll tell you what I read of them in some an

and honourable productions, in opposition begot Amodunt and Dissonance, by copulation with Tellumon Their heads were round like a football, and not gently flatted on both sides, like the common shape of men Their ears stood pricked up like those of asses, their eyes, as hard as those of crabs, and without brows, stared out of their heads, fixed on bones like those of our heels, their feet were

turning round like a ball, topsy turvy, heels over head

Yet—as you know that apes esteem their young the handsomest in the world—Antiphysis extolled her offspring, and strove to prove, that their shape was handsomer and neater than that of the children of Physis saying, that thus to have spherical heads and feet, and walk in a circular manner, w

have our feet uppermost, and the head below them, was to imitate the Creator of the universe, the hair being like the roots, and the legs like the branches of man for trees are better planted by their roots, than they could be by their branches By this demonstration she implied, that her children were much more to be praised for being like a standing tree, than those of Physis, that made a figure of a tree upside down As for the arms and hands, she pretended to prove that they were more justly turned towards the shoulders, because that part of the body ought not to be without defence, while the forepart is duly fenced with teeth, which a man cannot only use to chew, but also to defend himself against those things that offend him Thus by the testimony and astipulation of the brute beasts, she drew all the witless herd and mob of fools into her opinion, and was admired by all brainless and nonsensical people

Since that, she begot the hypocritical tribes of eaves dropping dissemblers, superstitious pope mongers, and priest ridden bigots, the frantic Pistolets, the demoniacal Calvins impostors of Geneva, the scrapers of benefices,

substance of men, and many more other deformed and ill favoured monsters, made in spite of nature

CHAPTER 33

How Pantagruel discovered a monstrous physeter, or whirlpool, near the Wild Island

About sunset, coming near the Wild Island, Pantagruel spied afar off a huge monstrous physeter,—a sort of whale which some call a whirlpool —that came right upon us, neighing, snorting, raised above the waves higher than our main-tops, and spouting water all

By the pilot's advice, the trumpets of the *Thalamege* were sounded, to warn all the fleet to stand close, and look to themselves This alarm being given, all the ships, galleons, frigates, brigantines,—according to their naval discipline,—placed themselves in

Poor Panurge began to cry and howl worse

worse business than that the other day Let us fly, let us fly, old Nick take me if it is not Leviathan, described by the noble prophet Moses, in the life of patient Job It will swallow us all, ships and men, shag, rag and bobtail, like a dose of pills Alas, it will make no more of us, and we shall hold no more room in its hellish jaws, than a sugar plum in an ass's throat Look, look, it is upon us, let us wheel off, whip it away, and get ashore I believe it is the very individual sea monster that was formerly designed to devour Andromeda we are all undone Oh! for some valiant

devil would you have a man be afraid, but when there is so much cause? If your destiny be such, as Friar John was saying a while ago, replied Pantagruel, you ought to be afraid of Pyroeis, Eous, Æthon, and Phlegon, the sun's coach horses, that breathe fire at the nostrils, and not of physeters, that spout nothing but water at the snout and mouth Their water will not endanger your life, and that element will rather save and preserve than hurt or endanger you

ders that are made of roast for boiled, and boiled for roast? Alas, here it is, I'll go hide myself below We are dead men, every mother's son of us, I see upon our main top that merciless hag Atropos, with her scissors new

us, who never made their brags of it Did it but spout good, brisk, dainty, delicious white wine, instead of this damned bitter salt water, one might better bear with it, and there

would be some cause to be patient, like that English lord, who being doomed to die, and had leave to choose what kind of death he would, chose to be drowned in a butt of malmsey Here it is —Oh, oh! devil! Sathanas! Leviathan! I cannot abide to look upon thee, thou art so abominably ugly.—Go to the bar, go take the pettifoggers

CHAPTER 34

How the monstrous physeter was slain by Pantagruel

THE physeter, coming between the ships and the galleons, threw water by whole tuns upon them, as if it had been the cataracts of the

for fear. The artillery roared and thundered like mad, and seemed to gall it in good earnest, but did but little good for the great iron and brass cannon-shot, entering its skin, seemed to melt like tiles in the sun

Pantagruel then, considering the weight and exigency of the matter, stretched out his arms, and showed what he could do You tell us, and it is recorded, that Commodus, the Roman emperor, could shoot with a bow so dexterously, that at a good distance he would let fly an arrow through a child's fingers, and never touch them You also tell us of an Indian archer, who lived when Alexander the Great conquered India, and was so skilful in drawing the bow, that at a considerable distance he would shoot his arrows through a ring though they were three cubits long and their iron so large and weighty, that with them he used to pierce steel cutlasses, thick shields, steel breastplates, and generally what he did hit, how firm, resisting, hard, and strong soever it were You also tell us wonders of the industry of the ancient Franks, who were preferred to all others in point of archery, and when they hunted either black or dun beasts, used to rub the head of their arrows with hellebore, because the flesh of the venison

who used to shoot back more dexterously than other nations forwards, and also celebrate the skill of the Scythians in that art, who sent once to Darius, King of Persia, an ambassador, that made him a present of a bird, a frog, a mouse, and five arrows, without speaking one word, and being asked what those presents meant, and if he had commission to say anything, answered, that he had not which puzzled and gravelled Darius very much, till Gobrias, one of the seven captains that had killed the

up to heaven, or like mice, hide themselves near the centre of the earth, or, like frogs, dive to the very bottom of ponds and lakes, they shall be destroyed by the power and arrows of the Scythians

The noble Pantagruel was, without comparison, more admirable yet in the art of shooting and darting for with his dreadful piles and darts, nearly resembling the huge beams that support the bridges of Nantes, Saumur, Bergerac, and at Paris the millers' and the changers' bridges, in length, size, weight, and iron-work, he at a mile's distance, would open an oyster, and never touch

hood's lining, without soiling them a bit, turn over every leaf of Friar John's breviary, one after another, and not tear one

With such darts, of which there was good store in the ship, at the first blow he ran the physeter in at the forehead so furiously, that he pierced both its jaws and tongue so that from that time to this it no more opened its guttural trap-door, nor drew and spouted water At the second blow he put out its right eye, and at the third its left and we had all the pleasure to see the physeter bearing those three horns in its forehead, somewhat lean-

likewise sloping, then with three other on the chine, in a perpendicular line, divided its flank from the tail to the snout at an equal distance then he larded it with fifty on one side, and after that, to make even work, he darted as many on its other side so that the body of the physeter seemed like the hulk of a galleon with three masts, joined by a competent dimension of its beams

been the ribs and chain wales of the keel, which was a pleasant sight The physeter then giving up the ghost, turned itself upon its back, as all dead fishes do, and being thus overturned with the beams and darts upside down in the sea it seemed a scolopendra or centipede as that serpent is described by the ancient sage Nicander

CHAPTER 35

How Pantagruel went on shore in the Wild Island, the ancient abode of the Chitterlings

THE boat s crew of the ship *Lantern* towed

said was very useful and necessary for the cure of a certain distemper, which they called want of money As for Pantagruel, he took no manner of notice of the monster, for he had seen many such nay bigger in the Gallic ocean Yet he condescended to land in the Wild Island to dry and refresh some of his men (whom the physeter had wetted and bedaubed) at a small desert sea port towards the south seated near a fine pleasant grove out of which flowed a delicious brook of fresh clear, and purling water Here they pitched their tents, and set up their kitchens, nor did they spare fuel

Pantagruel eating cheerfully with his men,

the Wild Island of which I spoke to you this morning there hath been an irreconcilable war, this long time between them and Shrovetide their malicious and ancient enemy I believe that the noise of the guns which we fired at the physeter hath alarmed them and made them fear their enemy hath

panions, that would have landed at Carthage without her leave or knowledge,) were forced to watch and stand upon their guard, considering the malice of their enemy, and the neighbourhood of his territories

Pray, dear friend, said Pantagruel, if you find that by some honest means we may bring this war to an end, and reconcile them together, give me notice of it, I will use my endeavours in it, with all my heart, and spare nothing on my side to moderate and accommodate the points in dispute between both parties

This is impossible at this time, answered Xenomanes About four years ago, passing incognito by this country, I endeavoured to

stinking villains, murderers, robbers, that held it then should be expelled But they could not agree in this, and the terms that were offered seemed too hard to either party So the treaty broke off, and nothing was done Nevertheless, they became less severe and gentler enemies than they were before, but since the denunciation of the national

made any league, or agreement with them, they are grown wonderfully inveterate incensed, and obstinate against one another, and there is no way to remedy it You might sooner reconcile cats and rats or hounds and hares together

CHAPTER 36

How the wild Chitterlings laid an ambuscade for Pantagruel

WHILE Xenomanes was saying this Friar John spied twenty or thirty young slender-

two sticks, or I am much out These worship-

ture to give them a bellyful of fighting, if

hearted and, treacherous

giant like armed Chitterlings, ranged in battalia along a little hill, and marching furiously towards us at the sound of bag-

conjecture of seventy-eight standards, which we told, we guessed their number to be two and forty thousand, at a modest computation

Their order, proud gait, and resolute looks, made us judge that they were none of your raw paltry links, but old war like Chitterlings and Sausages From the foremost ranks to the colours they were all armed *cap à pié* with small arms, as we reckoned them at a distance

of Slanders, banditti, and wild

Pantagruel was very much daunted, and not without cause though Epistemon told him that it might be the use and custom of the Chitterlingonians to welcome and receive thus in arms their foreign friends, as the noble kings of France are received and saluted at their first coming into the chief cities of the kingdom, after their advancement to the crown. Perhaps said he, it may be the usual guard of the

him judged that it was without doubt, some rich and potent prince, and is come to visit you in person

Pantagruel, little trusting to this called a council, to have their advice at large in this doubtful case He briefly showed them how this way of reception, with arms, had often, under colour of compliment and friendship, been fatal Thus, said he, the Emperor Antoninus Caracalla, at one time, destroyed the citizens of Alexandria, and at another time, cut off the attendants of Artabanus, King of Persia, under colour of marrying his daughter. which, by the way, did not pass unpunished. for, a while after, this cost him his life

Thus Jacob's children destroyed the Sichemites, to revenge the rape of their sister Dinah By such another hypocritical trick, Gallienus the Roman emperor, put to death the military men in Constantinople Thus, under colour of friendship, Antonius enticed Artavasdes, King of Armenia then, having caused him to be bound in heavy chains, and shackled at last put him to death

We find a thousand such instances in his-

other Flemings, to his good city of Paris, and when he came to Bourget, a league from thence, hearing that the citizens with their mallets—whence they got the name of Maillotins—were marched out of town in battalia, twenty thousand strong he would not go into the town, till they had laid down their arms, and retired to their respective homes, though they protested to him, that they had taken arms with no other design than to receive him with the greater demonstration of honour and respect

CHAPTER 37

How Pantagruel sent for Colonel Maul Chitterling, and Colonel Cut Pudding with a discourse well worth your hearing, about the names of places and persons

The resolution of the council was, that, let things be how they would, it behoved the Pantagruelists to stand upon their guard Therefore Carpalim and Gymnast were or-

will ease Gymnast of that trouble, said Panurge, who wanted to be upon the run you may have occasion for him here By this worthy frock of mine, quoth Friar John, thou hast a mind to slip thy neck out of the collar, and absent thyself from the fight, thou white-livered son of a dunghill upon my

thou wilt never come back Well, there can be no great loss in thee, for thou wouldst do nothing here but howl, bray, weep, and dishearten the good soldiers I will certainly come back, said Panurge, Friar John, my

fighting, I will pray heartily for your victory after the example of the valiant captain and guide of the people of Israel, Moses Having said this, he wheeled off

Then said Epistemon to Pantagruel, The denomination of these two colonels of yours, Maul-chitterling and Cut pudding, promiseth us assurance, success and victory, if those Chitterlings should chance to set upon us You take it rightly said Pantagruel and it pleaseth me to see you foresee and prognosticate our victory by the name of our colonels

This way of foretelling by names is not new it was in old times celebrated, and religiously observed by the Pythagoreans Sev-

fortunate —driving an ass named Nicon—that is in Greek, victorious —moved by the signification of the ass s and ass driver's names, remained assured of all prosperity and victory

The Emperor Vespasian, being once all alone at prayers, in the temple of Serapis at

by reason of the names and numbers conclude that Patroclus was to fall by the hand of Hector, Hector by Achilles, Achilles by Paris, Paris by Philoctetes I am quite lost in my understanding when I reflect upon the admirable invention of Pythagoras, who by the number, either even or odd, of the syllables of every name would tell you of what side a man was lame, hunch backed, blind gouty, troubled with the palsy, pleurisy, or

Indeed, said Epistemon, I saw this way of

Lord of Douhait When there went by a man or woman that was either lame, blind of one eye, or hump backed, he had an account brought him of his or her name, and if the syllables of the name were of an odd number, immediately, without seeing the persons, he declared them to be deformed, blind, lame, or crooked of the right side, and of the left, if they were even in number, and such indeed we ever found them

By this syllabical invention, said Pantagruel, the learned have affirmed, that Achilles

cients used to kneel the right foot) and that Venus was also wounded before Troy in the left hand, for her name in Greek is 'Αφροδιτη, of four syllables, Vulcan lamed of his left foot for the same reason, Philip, King of Macedon, and Hannibal, blind of the right eye, not to speak of sciaticas, broken bellies, and hemicranias, which may be distinguished by this Pythagorean reason

But returning to names do but consider how Alexander the Great, son of King Philip, of whom we spoke just now, compassed his undertaking merely by the interpretation of a name He had besieged the strong city of Tyre, and for several weeks battered it with all his power but all in vain His engines and attempts were still baffled by the Tyrians, which made him finally resolve to raise the siege, to his great grief, foreseeing the great stain which such a shameful retreat would be

ping and tripping it up and down, with his goatish hoofs, and that he strove to lay hold on him But the satyr still slipt from him, till

ise of victory from the gods, and that he should soon be master of Tyre, the word *satyros*, divided in two, being *sa Tyros*, and signifying Tyre is thine, and in truth, at the next onset, he took the town by storm, and, by a complete victory, reduced that stubborn people to subjection

On the other hand, see how, by the signification of one word, Pompey fell into despair. Being overcome by Cæsar at the battle of Pharsalia he had no other way left to escape but by flight, which, attempting by sea, he arrived near the island of Cyprus, and perceived on the shore, near the city of Paphos, a beautiful and stately palace now asking the pilot what was the name of it, he told him, that it was called Κακοβασιλέα, that is, evil king which struck such a dread and terror in

the mariners and other passengers And in-

senate elected him imperator, that is, chief of the army which they sent against Perses, King of Macedon That evening returning home to prepare for his expedition and kissing a little daughter of his called Trasia, she seemed somewhat sad to him What is the matter, said he, my chicken? Why is my Trasia thus sad and melancholy? Daddy, replied the child, Persa is dead This was the name of a little bitch which she loved mightily Hearing this, Paulus took assurance of a victory over Perses

If time would permit us to discourse of the sacred Hebrew writ, we might find a hundred noted passages, evidently showing how religiously they observed proper names and their significations

He had hardly ended this discourse, when

Chitterlings were so treacherous but he bad them by no means to give the first offence, giving them carnival for the watch word

CHAPTER 38

How Chitterlings are not to be slighted by men

You shake your empty noddles now, jolly topers and do not believe what I tell you here, any more than if it were some tale of a tub Well, well, I cannot help it Believe it if you will if you will not, let it alone For my part, I very well know what I say It was in the

... as the Holy Bottle

pus, to dash out the gods brains, unnestle them, and scour their heavenly lodgings

that this same tempter was the Chitterling called Ithyphallus, into which was transformed bawdy Priapus, arch seducer of fe-

... will not satisfy your

knuckle bone, that Melusina, their founder, or foundress, which you please, was woman from the head to the prick purse, and thence downwards was a serpentine Chitterling, or if you will have it otherwise, a Chitterling-

pié and country dances

What do you think was the cause of Erichthonius's being the first inventor of coaches, litters, and chariots? Nothing but because

The Scythian nymph, Ora, was likewise half woman and half Chitterling, and yet, seemed so beautiful to Jupiter, that noth could serve him but he must give her

story, and firmly believe that nothing is truer than the gospel

CHAPTER 39

How Friar John joined with the cooks to fight the Chitterlings

Friar John, seeing these furious Chitterlings thus boldly march up, said to Pantagruel, Here will be a rare battle of hobby horses, a

raoh's kitchens, he that bought Joseph, and whom the said Joseph might have made a cuckold, if he had not been a Joseph, how

are, without comparison, more fit, than cuirassiers and *gens d'armes* armed at all points, or all the horse and foot in the world

ance, told him, Do you see how many eagles we have yet? (They were then the device of the Romans in war.) They might be of use to you, replied Cicero, if you had to do with magpies

Thus seeing we are to fight Chitterlings, pursued Pantagruel, you infer thence that it is a culinary war, and have a mind to join with the cooks Well, do as you please, I will stay here in the meantime, and wait for the event of the rumpus

Friar John went that very moment among the sutlers, into the cooks' tents, and told them in a pleasing manner, I must see you crowned with honour and triumph this day, *my lads, to your arms are reserved* such achievements as never yet were performed within the memory of man Odd's belly, do they make nothing of the valiant cooks? let us go fight yonder fornicating Chitterlings! I will be your captain But first let us drink, boys,—come on—let us be of good cheer Noble captain, returned the kitchen tribe, this was spoken like yourself, bravely offered huzza! we are all at your excellency's command and will live and die by you Live, live, said Friar John, a God's name but die by no means That is the Chitterlings' lot, they shall have their bellyful of it come on then, let us put ourselves in order, Nabuzardan's the word

CHAPTER 40

How Friar John fitted up the sow, and of the valiant cooks that went into it

Then, by Friar John's order, the engineers and their workmen fitted up the great sow *that was in the ship Leathern Bottle* It was a wonderful machine, so contrived, that, by means of large engines that were round about in rows, it threw forked iron bars, and four-square steel bolts, and in its hold two hundred men at least could easily fight, and be sheltered It was made after the model of the sow of Riole, by the means of which Bergerac was re-taken from the English in the reign of Charles the Sixth

Here are the names of the noble and valiant cooks who went into the sow, as the Greeks did into the Trojan horse

Sour sauce	Cock-broth
Sweet meat	Slipslop
Greedy-gut	Crisp pig
Liquorice-chops	Greasy slouch
Soused pork	Fat gut
Slap sauce.	Bray mortar.

Lick sauce	Pick fowl
Hog's foot.	Mustard pot
Hodge-podge	Hog's haslet
Carbonadoe	Chopt phiz.
Sop-in pan.	Gallimaufrey

All these noble cooks in their coat of arms did bear in a field gules a larding pin vert charged with a chevron argent

Lard, hog's lard.	Pick lard.
Nibble lard.	Save lard
Filch lard.	Snatch lard
Fat lard.	Gnaw lard
Finch lard.	Scrape lard
Top-lard.	Chew lard

Gaillardon (by syncope) born near Rambouillet. The culinary doctor's name was Gaillardardon in the same manner as you use to say idolatrous for idololatrous

Stuff lard.	Mince lard
Dainty lard.	Fresh lard.
Watch lard.	Rusty lard
Sweet lard.	Waste lard.
Eat lard.	Ogle lard
Snap lard.	Weigh lard.
Catch lard.	Gulch lard
Cut lard	Eye lard

Names unknown among the Marranes and Jews

Ballocky	Crack pipkin
Pick sallad.	Scrape pot
Broil rasher	Porridge pot.
Cony skin	Lick dish
Dainty-chops	Toss pot
Pie-wright	Mustard sauce
Pudding pan	Claret sauce
Save-dripping	Swill broth
Water-cress	Thirsty
Scrape turnip	Kitchen stuff
Trivet.	Verjuice
Monsieur Ragout	Salt gullet
Snail dresser	Suck gravy
Soup monger	Macaroon
Brewis belly	Skewer maker
Chine picker	

Smell-smock he was afterwards taken from the kitchen and removed to chamber practice for the service of the noble Cardinal Hunt venison.

Rot roast	Guzzle drink.
Dish-clout	Fox tail
Save suet	Fly flap
Fire fumbler	Old Grizzle
Pillicock	Ruff belly
Long tool	Sirloin
Prick pride	Spit mutton
Prick madam	Fritter fryer
Pricket	Hog's gullet
Flesh-smith	Saffron sauce
Cram gut	Strutting tom
Tuzzy mussy	Slashed snout
Jacket liner	Smutty face

Mondam that first invented madam's sauce and for that discovery was thus called in the Scotch French dialect

Loblolly	Swallow pitcher
Slabber-chops	Wafer monger
Scampot	Snip gobbet
Gully guts	Scurvy phiz.
Rinse pot	Trencher man
Goodman Goosecap	Pudding bag
Munch turnip	Pig sticker
Sloven	

Robert he invented Robert's sauce so good and necessary for roasted conies ducks fresh pork poached eggs salt fish and a thousand other such dishes

Cold eel	Thick brawn
Thornback	Tom T—d
Gurnard	Mouldy-crust
Grumbling gut	Hasty
Alms scrip	Red herring
Taste all	Cheesecake
Scrap merchant	Big snout
Belly timberman	Lick finger
Hashee	Tit bit
Frig palate	Sauce box.
Powdering tub	All fours
Frying pan	Whimwham
Man of dough	Baste roast
Sauce doctor	Gaping Hoyden.
Waste butter	Calf's pluck
Shitbreech	Leather breeches

All these noble cooks went into the sow merry cheery hale brisk old dogs at mis chief and ready to fight stoutly Friar John ever and anon waving his huge scimitar brought up the rear and double locked the doors on the inside

CHAPTER 41

How Pantagruel broke the Chitterlings at the knees

The Chitterlings advanced so near, that Pantagruel perceived that they stretched their arms, and already began to charge their lances, which caused him to send Gymnast to know what they meant and why they thus, without the least provocation, came to fall upon their old trusty friends who had neither said nor done the least ill thing to them Gymnast being advanced near their front, bowed very low, and said to them as loud as ever he could We are friends, we are friends, all, all of us your friends, yours, and at your command, we are for Carnival your old confederate Some have since told me, that he mistook, and said cavernal instead of carnival

Whatever it was, the word was no sooner out of his mouth but a huge little squab Sausage starting out of the front of their main body would have griped him by the collar By the helmet of Mars said Gymnast, I will swallow thee, but thou shalt only come in, in chips and slices for big as thou art thou couldest never come in whole This spoke, he lugs out his trusty sword, Kiss mine arse, (so he called it,) with both his fists, and cut the

lieve me it had little less than four inches lard on its paunch

The Sausage s job being done, a crowd of others flew upon Gymnast and had most scurvily dragged him down, when Pantagruel with his men came up to his relief Then began the martial fray, higgledy piggledy Maul-chitterling did maul Chitterlings, Cut-pudding did cut puddings Pantagruel did break the Chitterlings at the knees Friar John play'd at least in sight within his sow, viewing and observing all things, when the pattipans that lay in ambuscade, most furi-

armed with iron spits, others with handirons, racks, fire shovels, frying pans, kettles, grid irons, oven forks, tongs, dripping pans, brooms, iron pots, mortars, pestles, all in bat-

Thus shouting and hooting, they fought like dragons, and charged through the pattipans and sausages The Chitterlings perceiving this fresh reinforcement, and that the others would be too hard for them, betook themselves to their heels, scampering off with full speed, as if the devil had come for them Friar John, with an iron crow, knocked them down as fast as hops his men too were not sparing on their side O! what a woeful sight it was! the field was all over strewed with heaps of dead or wounded Chitterlings, and history relates, that had not heaven had a hand in it, the Chitterling tribe had been totally routed out of the world, by the culinary champions But there happened a wonderful thing you may believe as little or as much of it as you please

in Languedoc they call *Flamân*,) its eyes were red, and flaming like a carbuncle, its ears green like a Prasin emerald, its teeth like a topaz, its tail long and black like jet, its feet white, diaphanous, and transparent like a diamond, somewhat broad, and of the splay kind, like those of geese, and as Queen Dick's used to be at Thoulouse, in the days of yore About its neck it wore a gold collar, round which were some Ionian characters, whereof I could pick out but two words, ΥΣ'ΑΘΗΝΑΝ hog teaching Minerva

The sky was clear before, but at that monster's appearance, it changed so mightily for the worse, that we were all amazed at it As soon as the Chitterlings perceived the flying

The monster having several times hovered backwards and forwards between the two armies, with a tail shot voided above twenty-seven butts of mustard on the ground, then flew away through the air, crying all the while, Carnival, Carnival, Carnival

CHAPTER 42

How Pantagruel held a treaty with Niphleseth, Queen of the Chitterlings

The monster being out of sight, and the two armies remaining silent, Pantagruel demanded a parley with the Lady Niphleseth, Queen of the Chitterlings, who was in her chariot, by the standards, and it was easily granted. The

but she civilly made her excuse, telling him that a false information had caused all this mischief, her spies having brought her word, that Shrovetide their mortal foe, was landed, and spent his time in examining the urine of physeters

She, therefore, entreated him to pardon them their offence, telling him that sir-reverence was sooner found in Chitterlings than gall and offering, for herself and all her successors, to hold of him, and his, the whole island and country, to obey him in all his commands, be friends to his friends, and foes to his foes, and also to send every year, as an ac-

For the next day she sent the aforesaid quantity of royal Chitterlings to the good Gargantua under the conduct of young Niphleseth, infanta of the island

The good Gargantua made a present of them to the great King of Paris But by change of air, and for want of mustard, (the natural balsam and restorer of Chitterlings,) most of them died By the great king's particular grant, they were buried in heaps in a part of Paris, to this day called, *La Rue pavee d' Andouilles* the street paved with Chitterlings At the request of the ladies at his court, young Niphleseth, was preserved, honourably used, and since that married to her heart's content, and was the mother of many fine children, for which heaven be praised

Pantagruel civilly thanked the queen, forgave all offences, refused the offer she had made of her country, and gave her a pretty little knife After that he asked her several nice questions concerning the apparition of that flying hog She answered, that it was the idea of Carnival, their tutelary god in time of war, first founder, and original of all the Chitterling race, for which reason he resembled a hog, for Chitterlings drew their ex-

mustard on the earth, the queen replied, that

short time the wounded were healed, and the dead restored to life Pantagruel held no further discourse with the queen, but retired on shipboard The like did all the boon companions, with their implements of destruction, and their huge sow.

CHAPTER 43

How Pantagruel went into the Island of Ruach

Two days after, we arrived at the Island of Ruach, and I swear to you, by the celestial hen and chickens, that I found the way of living of the people so strange and wonderful, that I cannot, for the heart's blood of me, half tell it you They live on nothing but wind, eat nothing but wind, and drink nothing but wind They have no other houses but weathercocks They sow no other seeds but the three sorts of wind flowers, rue, and herbs that make one break wind to the purpose these scour them off charmingly The common sort of people, to feed themselves, make

the tables are spread under one or two windmills There they feast as merry as beggars,

wines The one praises the south-east, the other the south west, this the west and by south, and this the east and by north, another the west, and another the east, and so of the

of overturning a loaded wagge

I saw a good likely sort of a man there, much resembling Ventrose, tearing and fum-

all this was by the doctor s advice as being a thing very healthy to the master to be in a

laid up, like a hidden reserve, against the cold weather

They neither exonerate, dung, pis, nor spit in that island but, to make amends, they belch, fizzle funk, and give tail shots in abundance They are troubled with all manner of distempers and, indeed all distempers are engendered, and proceed from ventosities as Hippocrates demonstrates *lib De Flatibus* But the most epidemical among them is the wind-cholic The remedies which they use are large clysters, whereby they void store of windiness They all die of dropsies and tympanies the men farting and the women fizzling so that their soul takes her leave at the back door

Some time after walking in the island, we met three hair brained airy fellows, who seemed mightily puffed up, and went to take their pastime, and view the plovers, who live on the same diet as themselves, and abound in the island I observed that as your true topers, when they travel carry flasks leathern bottles, and small runlets along with them, so each of them had at his girdle a pretty little pair of bellows If they happened to want wind, by the help of those pretty bellows

nothing but fluctuating and agitated air

Awhile after, we were commanded, in the king's name, not to receive, for three hours, any man or woman of the country, on board our ships, some having stolen from him a rousing fart, of the very individual wind which old goodman Æolus, the snorer, gave Ulysses, to conduct his ship, whenever it should happen to be becalmed Which fart the king kept religiously, like another *sangréal,* and performed a world of wonderful

sanctimonials, alias nuns, in their dialect, call ringing backwards

CHAPTER 44

How small rain lays a high wind

Pantagruel commended their government

toil,) I esteem you happy, for your food being wind, costs you little or nothing, since you need but blow True, sir, returned the mayor,

drops on a sudden some small rain, which lays our wind and so robs us of it Thus many a meal is lost for want of meat

Just so, quoth Panurge, Jenin Toss pot of Quinquenais, evacuating some wine of his own burning [urine] on his wife's posteriors laid the ill fumed wind that blowed out of

One evening when Toss pot had been at his butts,
And Joan his fat spouse, crammed with turnips her guts,
Together they pigg'd, nor did drink so besot him,
But he did what was done when his daddy begot him
Now, when to recruit, he'd fain have been snoring
Joan's back-door was filthily puffing and roaring
So for spite he bepiss'd her, and quickly did find
That a small rain lays a very high wind

We are also plagued yearly with a very great calamity, cried the mayor, for a giant, call Widenostrils, who lives in the Island of Tohu, comes hither every spring to purge, by

the advice of his physicians, and swallows us,

...ow this is a sad mortification to us here, who are fain to fast over three or four whole Lents every year for this, besides certain petty Lents, ember weeks, and other orison and starving tides And have you no remedy for this? asked Pantagruel By the advice of our Mezarims replied the mayor, about the time th the

...once for they crowed and cackled in his maw and fluttered up and down athwart and along wh...

...

gn

ter ... them, for I have formerly heard, that if a serpent chance to get into a man's stomach it will not d...

will

the

war

said Pantagruel, and so were those who gave you this account, but none ever saw or read of such a cure On the contrary, Hippocrates in his fifth book of *Epidem*, writes that such a case happening in his time the patient presently died of a spasm and convulsion

Besides the cocks and hens said the mayor, continuing his story, all the foxes in the country whipped into Widenostrils' mouth posting after the poultry, which made such a stir with Reynard at their heels that he grievously fell into fits each minute of an hour

At last by the advice of a Baden enchanter at the time of the paroxysm, he used to flay a fox, by way of antidote and counter poison S...

This is our misfortune

Cease to fear good people cried Pantagruel this huge Widenostrils this same swallower of Windmills is no more, I will assure

CHAPTER 45

How Pantagruel went ashore in the Island of Pope Figland

THE next morning we arrived at the Island of Pope figs, formerly a rich and free people, called the Gaillardets, but now, alas! miserably poor, and under the yoke of the Papimen The occasion of it was this

...

people were blessed on high-offering holi...

ers the least warning took arms, and surprised destroyed, and ruined the whole island of the Gaillardets, putting the men to the sword, and sparing none but the women and children, and those too only on condition to do what the inhabitants of Milan were condemned to, by the Emperor Frederick Barbarossa

...

most towards the old jaded mule's head and her face turned towards the crupper Now Frederick being returned, mastered them and caused so careful a search to be made,

...

punctilio, those honourable to

rather than submit to so shameful and abominable a disgrace, and others, less nice in point of ceremony, took heart of grace, and even resolved to have at the fig, and a fig for it rather than make a worse figure with a

it the head s man, saying *Ecco lo fico,* behold the fig

By the same ignominy the rest of these poor distressed Gaillardets saved their bacon, becoming tributaries and slaves, and the name of Pope figs was given them, because they said A fig for the pope's image Since this, the poor wretches never prospered, but every year the devil was at their doors and they were plagued with hail storms, famine, and all manner of woes, as an everlasting punishment for the sin of their ancestors and re-

going into a little chapel near the haven, to

fled up with stoles, all under water like a diving duck except the tip of his snout to draw his breath About him stood three priests true shavelings, clean shorn, and polled, who were muttering strange words to the devils out of a conjuring book

Pantagruel was not a little amazed at this, and inquiring what kind of sport these were at was told that for three years last past, the plague had so dreadfully raged in the island, that the better half of it had been utterly depopulated and the lands lay fallow and unoccupied Now, the mortality being over, this same fellow who had crept into the holy tub, having a large piece of ground chanced to be sowing it with white winter wheat, at the very minute of an hour that a kind of a silly sucking devil, who could not yet write or read, or hail and thunder, unless it were on parsley or coleworts, had got leave of his master Lucifer to go into this Island of Pope figs, where the devils were very familiar with the men and women, and often went to take their pastime

This same devil got thither, directed his discourse to the husbandman, and asked him what he was doing The poor man told him,

been proscribed, adjudged, and abandoned to us However, to sow corn is not my province therefore I will give thee leave to sow the field, that is to say, provided we share the profit I will, replied the farmer I mean, said the devil, that of what the land shall bear,

race, thou art a base clown I therefore chose what shall lie under ground, take thou what shall be above When dost thou reckon to reap hah? About the middle of July, quoth the farmer Well, said the devil, I'll not fail thee then in the meantime, slave as thou oughtest Work, clown, work *I am going to* tempt to the pleasing sin of whoring, the nuns of Dryfart, the sham saints of the cowl, and the gluttonish crew I am more than sure of these They need but meet, and the job is done true fire and tinder, touch and take down falls nun and up gets friar.

CHAPTER 46

How a junior devil was fooled by a husbandman of Pope-Figland

having met the farmer, said to him, Well, clodpate, how hast thou done, since I went? Thou and I must share the concern Ay, master devil, quoth the clown, it is but reason we should Then he and his men began to cut and reap the corn and on the other side, the devil's imps fell to work, grubbing up and pulling out the stubble by the root

The countryman had his corn thrashed, winnowed it, put it into sacks, and went with it to market The same did the devil s servants, and sat them down there by the man to sell their straw The countryman sold off

farmer, Well, clown, thou hast choused me once, it is thy fault, chouse me twice, it will be mine Nay, good sir devil, replied the farmer, how can I be said to have choused you since it was your worship that chose first? The truth is, that, by this trick, you thought to cheat me, hoping that nothing

tempt the poor and needy, the close hypocrite, or the covetous griper, thus making them fall into your snares But troth, you must even go to school yet you are no conjuror, for aught I see for the corn that was sown is dead and rotten, its corruption having caused the generation of that which you saw me sell so you chose the worst, and therefore are cursed in the gospel Well, talk no more of it, quoth the devil what canst thou sow our field with for next year? If a man would make the best of it, answered the ploughman, it were fit he sow it with radishes Now, cried the devil, thou talkest like an honest fellow, bumpkin well, sow me good store of radishes, I will see and keep them safe from storms, and will not hail a bit on them But harkye me, this time I bespeak for

souls are dainty victuals, when broiled in rashers, and well powdered My Lord Lucifer has the griping in the guts, they will make a dainty warm dish for his honour's maw

When the season of radishes was come, our devil failed not to meet in the field, with a train of rascally underlings, all waiting devils, and finding there the farmer and his men, he began to cut and gather the leaves of the radishes After him the farmer with his spade dug up the radishes and clapped them up into pouches This done, the farmer, and their gangs, hied them to market, and there the farmer presently made good money of his radishes but the poor devil took nothing, nay, what was worse, he was made a common laughing stock by the gaping hoydons I see

clapperclaw each other, and whoever of us two shall first cry, Hold, shall quit his share of the field, which shall wholly belong to the conqueror. I fix the time for this trial of skill, on this day seven night· assure thyself that I will claw thee off like a devil I was going to tempt your fornicators, bailiffs, perplexers of causes, scriveners, forgers of deeds, two-handed councillors, prevaricating solicitors, and other such vermin, but they were so civil as to send me word by an interpreter, that they are all mine already Besides our master Lucifer is so cloyed with their souls, that he often sends them back to the smutty scullions, and slovenly devils of his kitchen, and they scarce go down with them, unless now and then, when they are high seasoned

Some say there is no breakfast like a student's, no dinner like a lawyer's, no afternoon's nunchion like a vinedresser's, no sup-

ter's first course, hobgoblins, alias imps in cowls, are a standing dish He willingly used to breakfast on students, but, alas, I do not know by what ill luck they have of late years joined the Holy Bible to their studies so the devil a one we can get down among us, and I

more of them, to nibble at below He dines commonly on councillors, mischief mongers, multipliers of law suits, such as wrest and pervert right and law, and grind and fleece the poor he never fears to want any of these But who can endure to be wedded to a dish?

He said, the other day, at a full chapter, that he had a great mind to eat the soul of one of the fraternity of the cowl, that had for-

a rarity, but came home without the prey for they all admonish the good women to remember their convent As for afternoon nunch-

northern countries

His high devilship sups very well on men, usurers, apothecaries, cl and adulterers of wares Now

he is on the merry pin, his second supper is

well, drudge on, boor, drudge on, I am going to tempt the students of Trebisonde, to

hobgoblins

CHAPTER 47

How the Devil was deceived by an old woman of Pope Figland

The country lob trudged home very much concerned and thoughtful, you may swear, insomuch that his good woman, seeing him thus look moping, weened that something had been stolen from him at market but when she had heard the cause of his affliction, and seen his budget well lined with coin, she bade him be of good cheer, assuring him that he would be never the worse for the scratching bout in question, wishing him only to leave her to manage that business, and

yield at the first stroke, and quit the field Quit a fart, replied the wife, he shall have none of the field rely upon me, and be quiet, let me alone to deal with him, You say he is a pimping little devil, that is enough, I will

The day that we landed in the island happened to be that which the devil had fixed for the combat Now the countryman, having, like a good Catholic, very fairly confessed himself and received, betimes in the morning, by the advice of the vicar, had hid himself, all but the snout, in the holy water pot, in the posture in which we found him, and just as they were telling us this story, news came that the old woman had fooled the dev-

poor man's door, and rapping there, cried, So ho! ho the house! ho, clodpate! where art thou! Come out with a vengeance, come out with a wannion, come out and be damned

he? what does he? Oh! that I knew where he is, replied threescore and five, the wicked

it? I will tickle him off for you by and by Alas, cried the old dissembler, he told me, the butcher, the tyrant, the tearer of devils, told

self again do but see! Nay, and besides, he talked of going to the smith's, to have his pounces sharpened and pointed Alas! you are undone, Mr Devil, good sir, scamper quickly, I am sure he won't stay, save yourself, I beseech you While she said this, she uncovered herself up to the chin, after the manner in which the Persian women met their children who fled from the fight, and plainly showed her what do ye call it The

here when he comes! I am gone. 'sdeath,

stay there any longer Pantagruel gave to the poor's box of the fabric of the church, eighteen thousand good royals, in commiseration of the poverty of the people, and the calamity of the place.

CHAPTER 48

How Pantagruel went ashore at the Island of Papimany

Having left the desolate Island of the Popefigs, we sailed, for the space of a day, very

different garbs, rowed towards us in a skiff One of them was dressed like a monk in his frock, draggle tailed, and booted the other like a falconer, with a lure, and a long-winged hawk on his fist the third like a solicitor, with a large bag, full of informations, subpœnas, breviates, bills, writs, cases and other implements of pettifogging The fourth looked like one of your vine barbers about Orleans with a jantee pair of canvass trousers, a dosser, and a pruning knife at his girdle

As soon as the boat had clapped them on board, they all with one voice asked, Have you seen him, good passengers, have you seen him?—Who? asked Pantagruel You

after some robber, murderer, or church breaker Oh wonderful, cried the four, do not you foreign people know the one? Sirs, replied Epistemon, we do not understand those terms but if you will be pleased to let us know who you mean, we will tell you the truth of the matter, without any more ado

saw him, nor can he be beheld by mortal eyes We mean nothing less than that supreme God, who rules in heaven, replied they, we mean the god on earth Did you ever see him? Upon my honour, replied Carpalim,

form us, that there never is more than one living I mean successively, one after the other, returned Panurge otherwise I never saw more than one at a time

O thrice and four times happy people! cried they, you are welcome, and more than

the pope come thither in his own person, it is all they could do to him No certainly, answered they, for we have already resolved upon the matter We would kiss his bare arse, without boggling at it, and eke his two pounders for he has a pair of them, the holy father, that he has, we find it so by our five decretals, otherwise he could not be pope So that, according to our subtile decretalin philosophy, this is a necessary consequence he is pope, therefore, he has genitories (genitals) and should genitories no more be found in the world, the world could no more have a pope

While they were talking thus, Pantagruel inquired of one of the coxswain's crew, who those persons were? He answered, that they were the four estates of the realm and added, that we should be made as welcome as princes, since we had seen the pope Panurge having been acquainted with this by Pantagruel, said to him in his ear I swear and vow, sir, it is even so, he that has patience may compass

came to meet us as in a solemn procession Our four estates cried out to them with a loud voice, They have seen him! they have seen him! they have seen him! That proclamation being made, all the mob kneeled before us, lifting up their hands towards heaven, and crying, O happy men! O most happy! and this acclamation lasted about a quarter of an hour

Then came the school master of the place, with all his ushers, and school boys, whom he magisterially flogged, as they used to whip children in our country formerly, when some criminal was hanged, that they might remember it This displeased Pantagruel who said to them, Gentlemen, if you do not leave off whipping these poor children, I am gone

green trappings, attended by his apposts (as they said) and his supposts or officers, bearing crosses, banners, standards, canopies, torches, holy water-pots, etc He too wanted to kiss our feet, (as the good Christian Valfinier did to Pope Clement) saying, that one of their hypothetes, that is one of the scavengers, scourers, and commentators of th holy decretals had written that, in the manner as the Messiah,

expected by the Jews, at last appeared among them, so, on some happy day of God, the pope would come into that island, and that, while they waited for that blessed time, if

tifully and treat them with a great deal of reverence However, we civilly desired to be excused.

CHAPTER 49

How Homenas, Bishop of Papimany, showed us the Uranopet decretals

HOMENAS then said to us It is enjoined us by our holy decretals to visit churches first, and taverns after Therefore, not to decline that fine institution, let us go to church, we will afterwards go and feast ourselves Man of God quoth Friar John, do you go before, we will follow you you spoke in the matter properly, and like a good Christian, it is long since we saw any such For my part this rejoices my mind very much and I verily believe that I shall have the better stomach after it Well it is a happy thing to meet with good men! Being come near the gate of the church we spied a huge thick book gilt, and

book hung in the air, being fastened with two thick chains of gold to the zoophore of the porch We looked

that whenever he touched it, he was seized with a pleasant tickling at his finger's end, new life and activity in his arms, and a violent temptation in his mind to beat one or two serjeants, or such officers, provided they were not of the shaveling kind Homenas then said to us, The law was formerly given to the Jews by Moses, written by God himself At Delphos, before the portal of Apollo's temple,

a field called Pessinunt, in Phrygia so was that of Diana to Tauris, if you will believe Euripides, the oriflamb, or holy standard, was transmitted out of heaven to the noble and most Christian kings of France to fight

famous copper buckler called Ancile, was seen to descend from heaven At Acropolis, near Athens, Minerva's statue formerly fell from the imperial heaven In like manner the sacred decretals, which you see were written with the hand of an angel, of the cherubim kind You outlandish people will hardly be

here from the very heaven of heavens, in the same manner as the river Nile is called *Dupetes* by Homer, the father of all philosophy, (the holy decretals always excepted) Now, because you have seen the pope, their evangelist and everlasting protector, we will give you leave to see and kiss them on the inside, if you think meet But then you must fast three days before, and canonically confess nicely and strictly mustering up, and inventorising your sins great and small, so thick that one single circumstance of them may not escape you, as our holy decretals, which you see direct This will take up some time Man of God answered Panurge, we have seen and descried decrees, and eke decretals enough of conscience, some on paper, others on parchment, fine and gay like any painted paper lantern some on vellum, some in manuscript, and others in print so you need not take half these pains to show these We will take the good will for the deed, and thank you as much as if we had Ay, marry, said Homenas but you never saw those that are angelically written Those in your country are only transcripts from ours, as we find it written by one of our old decretaline scholiasts For me, do not spare me, I do not value the labour, so I may serve you do but tell me whether you will be confessed, and fast only three short little days of God? As for confessing, answered Panurge, there can be no great harm in it, but this same fasting, master of mine, will hardly down with us at this time for we have so very much overfasted ourselves at sea, that the spiders have spun their cobwebs over our grinders Do but look on this good Friar John des Entomeures, (Homenas then courteously demy clipped him about the neck) some moss is growing in his throat, for want of bestirring and exercising his chaps He speaks the truth, vouched Friar John, I

rather have one moistened with some good Anjou wine, cried Panurge, fall to, fall to

time of day For, had I eaten a good breakfast and fed like a monk, if he should chance to

short and sweet, I pray you, and this for a cause

CHAPTER 50

How Homenas showed us the Arch type, or representation of a pope

Mass being mumbled over, Homenas took a huge bundle of keys out of a trunk near the head altar, and put thirty-two of them into so many key holes, put back so many springs, then with fourteen more mastered so many padlocks, and at last opened an iron window strongly barred above the said altar This being done, in token of great mystery, he covered himself with wet sackcloth, and drawing a curtain of crimson satin, showed us an image daubed over, coarsely enough, to my thinking then he touched it with a pretty long stick, and made us all kiss the part of the stick that had touched the image After

of that same good god on earth, whose coming we devoutly await, and whom we hope one day to see in this country O happy,

a work like those which Dædalus used to make, since, though it were deformed and ill drawn, nevertheless some divine energy, in point of pardons, lay hid and concealed in it Thus, said Friar John, at Sevillé, the rascally beggars being one evening on a solemn holi-

third, seven caroluses, or six-pence, but an old mumper made his vaunts of having got three testons, or five shillings Ah, but, cried his comrades, thou hast a leg of God, as if, continued Friar John, some divine virtue could lie hid in a stenching ulcerated rotten shank Pray, said Pantagruel, when you are for telling us some such nauseous tale, be so kind as not to forget to provide a bason, Friar John. I'll assure you, I had much ado to forbear bringing up my breakfast. Fie! I wonder a man of your coat is not ashamed to use

and do not let it come out of the cloisters Physicians, said Epistemon, thus attribute a kind of divinity to some diseases· Nero also extolled mushrooms, and, in a Greek proverb, termed them divine food, because with them he had poisoned Claudius his predecessor But methinks, gentlemen, this same picture is not over like our late pope's For I have seen them, not with their pallium, amice, or rochet on, but with helmets on their heads, more like the top of a Persian turban, and while the Christian commonwealth was in peace, they alone were most furiously and cruelly making war This must have been then, returned Homenas, against the rebellious, heretical Protestants, reprobates, who are disobedient to the holiness of this good

emperors, kings, dukes, princes, or commonwealths, he is immediately to pursue them

etics, such as was our Raminagrobis, and as they are in Germany and England You are

CHAPTER 51

Table talk in praise of the decretals

Now, topers, pray observe that while Homenas was saying his dry mass, three collectors, or licensed beggars of the church, each of them with a large bason, went round among the people with a loud voice, Pray remember the blessed men who have seen his face As we came out of the temple, they brought their basons brim full of papimany chink to Homenas, who told us that it was

... that there was not one dish served up, whether of cabrittas, capons, hogs, (of which latter there is great plenty in Papimany,) pigeons, conies, leverets, turkeys, or others, without abundance of magistral stuffing the other, that every course, and the fruit also, were served up by unmarried females of the place, tight lasses, I will assure you, waggish, fair, good-conditioned, and comely, spruce, and fit for business They were all clad in fine long white albs, with two girdles, their hair interwoven with narrow tape and purple riband, stuck with roses, gilly flowers, marjoram, daffidown-dillies, thyme, and other sweet flowers

welcome to all the company, and as for Friar John, he leered on them sideways, like a cur that steals a capon When the first course was taken off, the females melodiously sung us an epode in the praise of the sacrosant decretals, and then the second course being served up, Homenas, joyful and cheery, said to one of the she butlers, Light here, Clerica Immediately one of the girls brought him a tallboy brim full of extravagant wine He took

said

good

you

are all very welcome When he had tipped that off, and given the tall boy to the pretty creature, he lifted up his voice and said, O most holy decretals, how good is good wine found through your means! This is the best jest we have had yet, observed Panurge But it would still be better, said Pantagruel, if they could turn bad wine into good

O seraphic *Sextum!* continued Homenas, how necessary are you not to the salvation of poor mortals! O cherubic *Clementinæ!* how perfectly the perfect institution of a true Christian is contained and described in you! O angelical *Extravagantes!*[21] how many poor souls that wander up and down in mortal bodies, through this vale of misery, would perish were it not for you! When, ah! when shall this special gift of grace be bestowed on mankind, as to lay aside all other studies and concerns, to use you, to peruse you, to understand you, to know you by heart, to practise you, to incorporate you, to turn you into blood, and incentre you into the deepest ventricles of their brains, the inmost marrow of their bones, and most intricate labyrinth of their arteries? Then, ah, then! and no sooner

stuff has unbunged the orifice of my mustard-barrel but I'll not tarry long

Then, ah then! continued Homenas, no hail, frost, ice, snow, overflowing or *vis major* then plenty of all earthly goods here below Then uninterrupted and eternal peace through the universe, an end of all wars, plunderings, drudgeries, robbing, assassinates, unless it be to destroy these cursed rebels the heretics Oh then, rejoicing cheerfulness, jollity, solace, sports, and delicious pleasures, over the face of the earth Oh! what great learning, inestimable erudition, and god like precepts, are knit, linked, rivet-

ed, and mortised in the divine chapters of these eternal decretals!

Oh! how wonderfully, if you read but one demy canon, short paragraph, or single observation of these sacrosanct decretals, how wonderfully, I say, do you not perceive to kindle in your hearts a furnace of divine love, charity towards your neighbour, (provided

to the third heaven

CHAPTER 52

A continuation of the miracles caused by the decretals

Spoke like an organ, quoth Panurge, but for my part, I believe as little of it as I can For, one day by chance I happened to read a chapter of them at Poictiers, at the most decretalipotent Scotch doctor's and old Nick turn me into bumfodder, if this did not make me so hide bound and costive, that for four or five days I hardly scumbered one poor butt of

Nec toto decies cacas in anno,
Atque id durius est fabâ, et lapillis
Quod tu si manibus teras, fricesque,
Non unquam digitum inquinare possis[23]

a new strain egad

One day, said Friar John, at Sevillé I had applied to my posteriors by way of hind towel, a leaf of an old *Clementinæ* which our rent gatherer, John Guimard had thrown out into the green of our cloister, now the devil

ue in the matter

Saith Ponocrates At Montpelier, John Chouart having bought of the monks of St Olary a delicate set of decretals written on fine large parchment of Lamballe, to beat gold between the leaves, not so much as a piece that was beaten in them came to good, but all were dilacerated and spoiled. Mark this, cried Homenas, it was a divine punishment and vengeance

At Mans, said Eudemon, Francis Cornu, apothecary, had turned an old set of *Extravagantes* into waste paper may I never stir, if whatever was lapped up in them was not immediately corrupted, rotten, and spoiled, incense, pepper, cloves, cinnamon, saffron, wax, cassia rhubarb, tamarinds, all drugs and spices, were all lost without exception Mark, mark, quoth Homenas, an effect of divine justice! This comes of putting the sacred Scriptures to such profane uses

At Paris, said Carpalim, snip Groignet the tailor had turned an old *Clementinæ* into patterns and measures, and all the clothes that were cut on them were utterly spoiled

you out a codpiece, instead of a cassock, he would make you a high-crowned hat, for a waistcoat, he would shape you out a rochet, on the pattern of a doublet, he would make you a thing like a frying pan, then his journeymen having stitched it up, did jag it and pink it at the bottom, and so it looked like a pan to fry chesnuts Instead of a cape he

outside of a tabour Insomuch that Snip was condemned to make good the stuffs to all his customers and to this day poor

At Cahusac said Gymnast, a match being made by the lords of Estissac and Viscount Lausun to shoot at a mark, Perotou had taken to pieces a set of decretals and set one of the leaves for the white to shoot at now I sell, nay I give and bequeath for ever and

white Not the least bit of the holy scribble

and that just on the point, when it was going to hit and enter it had gone aside above seven foot and four inches wide of it towards the bakehouse

very sound Christians While he said this, the

leap, or at least to play the ass, and get up and ride tantivy to the devil like a beggar on horseback

Methinks, said Pantagruel, a man might have been more out of danger near the white of which Gymnast spoke than was formerly Diogenes near another How is that? asked Homenas, what was it? Was he one of our

Diogenes, said Pantagruel, one day, for pastime, went to see some archers that shot at butts, one of whom was so unskilful, that,

extremely wide of it so when the other was taking aim a second time, and the people removed at a great distance to the right and

supper, several farces interludes and comical scenes were acted they had also several morris-dancers with bells and tabours, and divers sorts of masks and mummers were let

winkles, and such other Then for want of cuckoo pintle, or priest pintle, lousebur, clote, and paper, we made ourselves false faces with the leaves of an old *Sextum*, that had been thrown by, and lay there for any one that would take it up cutting out holes for the eyes, nose, and mouth Now, did you ever hear the like since you were born? when we had played out little boyish antic tricks and came to take off our sham faces we appeared more hideous and ugly than the little devils that acted the "Passion" at Douay for our faces were utterly spoiled at the places which had been touched by those leaves one had there the small pox, another, God s token, or the plague spot, a third, the crinckums, a fourth, the measles, a fifth botches, pushes, and carbuncles, in short, he came off the least hurt, who only lost his teeth by the bargain Miracle! bawled out Homenas, miracle!

Hold hold, cried Rhizotomus, it is not yet time to clap My sister Kate and my sister Ren had put the crepines of their hoods, their ruffles, snuffekins, and neck ruffs new washed starched, and ironed, into that very book of decretals for, you must know, it was covered with thick boards, and had strong clasps Now by the virtue of God— Hold, interrupted Homenas, what God do you mean? There is but one, answered Rhizotomus In heaven, I grant, replied Homenas, but we have another here on earth, do you see Ay,

and pr'ythee, girl observe these rare stories How comes it to pass then, asked Friar John, that people say,

I understand you, answered Homenas this is one of the quirks and little satires of the newfangled heretics

CHAPTER 53

How by the virtue of the decretals, gold is subtilely drawn out of France to Rome

I WOULD, said Epistemon, it had cost me a pint of the best tripe that ever can enter into gut, so we had but compared with the original the dreadful chapters, *Execrabilis*, *De multa*, *Si plures*, *De annatis per totum*, *Nisi essent*, *Cum ad monasterium*, *Quod delectio*, *Mandatum*,[35] and certain others, that draw every year out of France to Rome, four hun-

Christian, is the only nurse the see of Rome has However, find me in the whole world a book, whether of philosophy, physic, law, mathematics, or other human learning, nay, even, by my God, of the Holy Scripture itself, will draw as much money thence? None, none pshaw, tush, blurt, pish, none can You may look till your eyes drop out of your head, nay, till doomsday in the afternoon, before you can find another of that energy, I will pass my word for that

Yet these devilish heretics refuse to learn and know it Burn them, tear them nip them with hot pincers, drown them, hang them,

carve them saw them, bethwack them, pare them, hack them, hew them, mince them, flea them, boil them, broil them, roast them toast them, bake them, fry them, crucify them, crush them, squeeze them, grind them batter them, burst them quarter them unlimb them, behump them, bethump them, belump them, belabour them, pepper them, spitchcock them, and carbonade them on gridirons, these wicked heretics! decretalifuges, decretalicides, worse than homicides, worse than patricides, decretalictiones of the devil of hell

Sextum, these fine *Clementinæ*, these fine *Extravagants* O deific books! So shall you enjoy glory, honour, exaltation, wealth, dignities, and preferments in this world, be revered, and dreaded by all, preferred, elected, and chosen, above all men

For, there is not under the cope of heaven a condition of men, out of which you will find persons fitter to do and handle all things,

Would you choose a worthy emperor, a good captain, a fit general in time of war, one that can well foresee all inconveniences, avoid all dangers, briskly and bravely bring his men on to a breach or attack, still be on sure grounds, always overcome without loss of his men, and know how to make a good use of his victory? Take me a decretist.—No, no, I mean a decretalist Ho, the foul blunder, whispered Epistemon

Would you, in time of peace, find a man capable of wisely governing the state of a commonwealth of a kingdom, of an empire, of a monarchy, sufficient to maintain the clergy, nobility, senate, and commons in wealth friendship, unity, obedience, virtue, and honesty? Take a decretalist

Would you find a man, who, by his ex-

list

What makes, in many countries, the people rebellious and depraved, pages saucy and mischievous, students sottish and duncical? Nothing but that their governors, and tutors were not decretalists

But what on your conscience, was it, do you think, that established confirmed, and authorised *those fine religious orders*, with whom you see the Christian world every where adorned, graced, and illustrated, as the firmament is with its glorious stars? The holy decretals

... abbeys, so that did

What makes and daily *increases* the mous and celebrated patrimony of St

in plenty of all temporal, corporeal, and spiritual blessings? The holy decretals

What made the holy apostolic see and pope

down before his holy slipper whose picture you have seen? The mighty decretals of God

I will discover you a great secret The universities of your world have commonly a book either open or shut in their arms and devices what book do you think it is? Truly, I do not know, answered Pantagruel, I never read it. It is the decretals said Homenas, without which the privileges of all universities would soon be lost You must own, that I have taught you this, ha, ha ha ha, ha!

Here Homenas began to belch to fart, to funk, to laugh to slaver, and to sweat, and then he gave his huge greasy four-cornered cap to one of the lasses who clapt it on her pretty head with a great deal of joy, after she had lovingly bussed it as a sure token that she should be first married *Vivat*, cried Epistemon, *fifat bibat pipat*[24]

O apocalyptic secret! continued Homenas, light, light, Clerica light here with double lanterns Now for the fruit virgins

I was saying then that giving yourselves thus wholly to the study of the holy decretals, you will gain wealth and honour in this world I add, that in the next you will infallibly be saved in the blessed kingdom of heaven, whose keys are given to our good

this most sacred treasure of our holy mother church, whose protector, preserver, butler, chief larder, administrator, and disposer thou art, and take care, I beseech thee, O lord

portunity to gripe our precious souls and the dreadful jaws of hell may not swallow us If we must pass through purgatory, thy will be done It is in thy power to draw us out of it when thou pleasest Here Homenas began to shed huge hot briny tears to beat his breast, and kiss his thumbs in the shape of a cross.

CHAPTER 54

How Homenas gave Pantagruel some bon Christian pears

Epistemon, Friar John, and Panurge, seeing this doleful catastrophe, began, under the cover of their napkins, to cry, meeow, meeow, meeow, feigning to wipe their eyes all the while as if they had wept The wenches were doubly diligent, and brought brimmers of Clementine wine to every one, besides store of sweetmeats, and thus the feasting was revived

good pears, you will find none such any

pears grow You may, if you please, make nurseries with their kernels in your country

I like their taste extremely said Pantagruel If they were sliced, and put into a pan on the fire with wine and sugar, I fancy they would be very wholesome meat for the sick, as well as for the healthy Pray what do you call them? No otherwise than you have heard, replied Homenas We are a plain downright sort of people, as God would have it, and call figs, figs plums plums, and pears, pears Truly, said Pantagruel, if I live to go home,—which I hope will be speedily, God willing—I'll set off and graff some in my garden in Touraine, by the banks of the Loire, and will call them bon Christian or good Christian pears for I never saw better Christians than are these good Papimans I would like him two to one better yet, said Friar John, would he but give us two or three cart loads of yon buxom lasses Why, what would you do with them? cried Homenas Quoth Friar John No harm only bleed the kind hearted souls straight between the two great toes with certain clever lancets of the right stamp by which operation good Christian children would be inoculated upon them and the breed be multiplied in our country, in which there are not many over good, the more's the pity

Nay verily, replied Homenas, we cannot do this, for you would make them tread their shoes awry, crack their pipkins, and spoil their shapes you love mutton, I see, you will

run at sheep I know you by that same nose and hair of yours, though I never saw your face before Alas! alas! how kind you are! And would you indeed damn your precious soul? Our decretals forbid this Ah, I wish you had them at your finger-end Patience, said Friar John, but, *si tu vis dare, præsta, quæsumus* [27] Matter of breviary As for that, I defy all the world and I fear no man that

... their kind entertainment promised them that, at our coming to Rome we would make our applications so effectually to the pope, that he would speedily be sure to come to visit them in person After this we went on board

Pantagruel by an act of generosity, and as an acknowledgment of the sight of the pope's picture gave Homenas nine pieces of double frized cloth of gold, to be set before the grates of the window He also caused the church box, for its repairs and fabric, to be quite filled with double crowns of gold, and ordered nine hundred and fourteen angels to be delivered to each of the lasses, who had waited at table to buy them husbands when they could get them

CHAPTER 55

How Pantagruel, being at sea heard various unfrozen words

When we were at sea junketting tippling, discoursing and telling stories, Pantagruel rose and stood up to look out then asked us, Do you hear nothing gentlemen? Methink I hear some people talking in the air, yet I can see nobody Hark! According to his command we listened and with full ears sucked in the air as some of you suck oysters to find if we could hear some sound scattered through the sky, and to lose none of it, like the Emperor Antoninus some of us laid their hands hollow next to their ears, but all this would not do nor could we hear any voice Yet Pantagruel continued to assure us he heard various voices in the air, some of men, and some of women

At last we began to fancy that we also heard something, or at least that our ears tingled and the more we listened the plainer we discerned the voices, so as to distin-

sounds and voices of men, women, children, horses, etc , insomuch that Panurge cried out, Cods belly, there is no fooling with the devil, we are all beshit, let us fly There is some ambuscade hereabouts Friar John, art thou here, my love? I pray thee, stay by me, old boy Hast thou got thy swingeing tool? See that it do not stick in thy scabbard, thou never scourest it half as it should be We are undone Hark! They are guns, gad judge me

never find myself to have a bit of courage at sea, in cellars, and elsewhere, I have more than enough Let us fly and save our bacon I do not say this for any fear that I have, for I dread nothing but danger, that I do not, I always say it, that should not The free archer of Baignolet said as much Let us hazard nothing therefore, I say, lest we come off bluely Tack about, helm a lee, thou son of a bachelor Would I were now well in Quinquenois, though I were never to marry Haste away, let us make all the sail we can they will be too hard for us, we are not able to cope with them, they are ten to our one, I will warrant you, nay, and they are on their dunghill while we do not know the country They will be the death of us We will lose no honour by flying Demosthenes saith that the man that runs away, may fight another day At least let us retreat to the leeward Helm a lee, bring the main tack aboard, hawl the

be friends I can discover nobody yet though I can see a hundred miles round me But let us consider a little I have read that a philosopher, named Petron, was of opinion that

fulfilled

I also remember, continued he, that Aris

like words, which, being spoken in some country during a hard winter are immediately congealed, frozen up, and not heard for what Plato taught young lads, could hardly be understood by them when they were

and harmoniously accompanying the voice Let us see if we cannot discover them hereabouts

CHAPTER 56

How among the frozen words Pantagruel found some odd ones

THE skipper made answer Be not afraid, my lord, we are on confines of the Frozen Sea, on which about the beginning of last winter, happened a great and bloody fight between the Arimaspians and the Nephelibates Then the words and cries of men and women, the

and all other martial din and noise, froze in the air, and now, the rigour of the winter being over, by the succeeding serenity and warmth of the weather, they melt and are heard.

By jingo, quoth Panurge, the man talks somewhat like, I believe him but could not we see some of them? I think I have read, that, on the edge of the mountain on which Moses received the Judaic law, the people saw the voices sensibly—Here, here, said Pantagruel, here are some that are not yet thawed He then threw us on the deck whole handfuls of frozen words, which seemed to us like your rough sugar plums, of many colours, like those used in heraldry, some words gules, (this means also jests and merry sayings,) some vert, some azure, some black, some or, (this means fair words,) and when we had somewhat warmed them between our hands, they melted like snow, and we

been warmed between Friar John's hands, gave a sound much like that of chesnuts when they are thrown into the fire, without being first cut, which made us all start This was the report of a field piece in its time, cried Friar John

Panurge prayed Pantagruel to give him some more, but Pantagruel told him, that to

dearer rate, as Demosthenes formerly sold it by the means of his *argentangina*, or silver quinsey.

However, he threw three or four handfuls of them on the deck, among which I perceived some very sharp words, and some bloody words, which, the pilot said, used

some others not very pleasant to the eye

When they had been all melted together, we heard a strange noise, hin, hin, hin, hin, his, tick, tock, taack, bredelin-brededack, frr, frr, frr, bou, bou, bou, bou, bou, bou, track, track, trr, trr, trr, trrr, trrrrr, on, on, on, on, on, ououououon, gog, magog, and I do not know what other barbarous words, which, the pilot said, were the noise made by the charging squadrons, the shock and neighing of horses

Then we heard some large ones go off like drums and fifes, and others like clarions and trumpets Believe me we had very good sport with them I would fain have saved some merry odd words, and have preserved them in oil, as ice and snow are kept, and between clean straw But Pantagruel would not let me, saying, that it is a folly to hoard up what we are never like to want, or have always at hand, odd, quaint, merry, and fat words of gules never being scarce among all good and jovial Pantagruelists

piece of revenge as was put upon G Jous-

seaume, who having taken the merry Patelin at his word, when he had overbid himself in

Panurge, well knowing that threatened folks

CHAPTER 57

How Pantagruel went ashore at the dwelling of Gaster, the first master of arts in the world

THAT day Pantagruel went ashore in an island, which, for situation and governor, may be said not to have its fellow When you just come into

barren

feet, at

tain of

toad-stool, and was never climbed, as any can remember by any but Doyac, who had the charge of King Charles the Eighth's train of artillery

This same Doyac, with strange tools and engines, gained that mountain's top, and there he fo

As for us having with much toil and sweat overcome the difficult ways at the entrance we found the top of the mountain so fertile, healthful and pleasant, that I thought I was then in the true garden of Eden, or earthly paradise about whose situation our good theologues are in such a quandary, and keep such a pother

As for Pantagruel he said that there was the seat of Arete—that is as much as to say, virtue—described by Hesiod This however, with submission to better judgments The ruler of this place was one Master Gaster, the first master of arts in the world For, if you believe that fire is the great master of arts, as Tully writes, you very much wrong him and yourself alas, Tully never believed this On the other side, if you fancy Mercury to be the first inventor of arts, as our ancient Druids believed of old you are mightily besid

mark The satirist's sentence, that affirms master Gaster to be the master of all arts, is true With him peacefully resided old goody Penia, alias Poverty, the mother of the ninety nine Muses on whom Porus, the lord of Plenty, formerly begot Love, that noble child the mediator of heaven and earth, as Plato affirms *in Symposio*

We were all obliged to pay our homage, and swear allegiance to that mighty sover-

thing

He does not hear and, as the Egyptians said that Harpocrates, the god of silence,

Candia

He only speaks by signs but those signs are more readily obeyed by every one, than the statutes of senates, or commands of monarchs neither will he admit the least let or delay in his summons You say, that when a lion roars, all the beasts at a considerable distance round about, as far as his roar can be heard, are seized with a shivering This is written, it is true, I have seen it I assure you, that at master Gaster's command the very heavens tremble and all the earth shakes his command is called Do this or die Needs must when the devil drives, there's no gain saying of it

The pilot was telling us how, on a certain time, after the manner of the members that mutinied against the belly, as Æsop describes it the whole kingdom of the Somates went

What company soever he is in none dis

last place at the council of Basle, though some will tell you that the council was tumultuous, by the contention and ambition of many for priority

Every one is busied, and labours to serve

ing flying, hovering and courting him above the clouds then on a sudden he makes them stoop, and come down amain from heaven next to the ground and all for the gut

Elephants, lions, rhinoceroses, bears, horses, mares, and dogs he teaches to dance, prance, vault, fight, swim hide themselves fetch and carry what he pleases, and all for the gut

Salt and fresh water fish, whales, and the monsters of the main he brings them up from the bottom of the deep wolves he forces out of the woods, bears out of the rocks foxes out of their holes and serpents out of the ground, and all for the gut

In short, he is so unruly that in his rage he devours all men and beasts as was seen among the Vascons when Q Metellus be-

gent Penia takes a progress wherever she

in every place choosing rather to expose themselves to shipwreck at sea and venture through fire, rocks, caves, and precipices than be seized by that most dreadful tormentor

CHAPTER 58

How, at the court of the Master of Ingenuity, Pantagruel detested the Engastrimythes and the Gastrolaters

called Eurychians, as Plato writes, and Plutarch in his book of the *Cessation of Oracles* In the holy decrees, 26, *qu* 3, they are styled *Ventriloqui* and the same name is given them in Ionian by Hippocrates, in his fifth book of *Epid*, as men who speak from the belly Sophocles calls them *Sternomantes* These were soothsayers, enchanters, cheats, who gulled the mob, and seemed not to speak and give answers from the mouth, but from the belly

Such a one, about the year of our Lord

ra and elsewhere, have often heard the voice of the evil spirit speak, low, feeble, and small, indeed, but yet very distinct, articulate and intelligible, when she was sent for, out of curiosity, by the lords and princes of the Cisalpine Gaul To remove all manner of doubt, and be assured that this was not a trick, they used to have her stripped stark naked, and caused her mouth and nose to be stopped This evil spirit would be called Curledpate or Cincinnatulo seeming pleased when any called him by that name, at which he was al-

hearers but if of things to come, then the

ting out a rousing fart, or muttering some words with barbarous and uncouth inflexions and not to be understood

As for the Gastrolaters, they stuck close to one another in knots and gangs Some of them merry, wanton, and soft as so many milksops others louring grim, dogged demure, and crabbed all idle, mortal foes to

were masked disguised and so oddly dressed, that it would have done you good to have seen them

There's a saying, and several ancient sages write that the skill of nature appears wonderful in the pleasure which she seems to have taken in the configuration of sea shells, so great is their variety in figures colours, streaks, and inimitable shapes I protest the

variety we perceived in the dresses of the gastrolatrous coquillons was not less They all owned Gaster for their supreme god, adored him as a god, offered him sacrifices as to their omnipotent deity, owned no other god, served, loved, and honoured him above all things

You would have thought that the holy apostle spoke of those, when he said, *Phil* chap 3 "Many walk, of whom I have told you often and now tell you even weeping that they are enemies of the cross of Christ whose end is destruction, whose God is their

greatest of all gods

CHAPTER 59

Of the ridiculous statue Manduce, and how, and what the Gastrolaters sacrifice to their ventripotent god

While we fed our eyes with the sight of the phyzzes and actions of these lounging gulli gutted Gastrolaters we on a sudden heard the sound of a musical instrument called a

suthority

In this order, they moved towards master Gaster after a plump, young lusty, gorbel lied fellow who on a long staff fairly gilt carried a wooden statue, grossly carved and as scurvily daubed over with paint such a one as Plautus Juvenal, and Pomp Festus described

however, having a goodly pair of wide broad

Coming near the Gastrolaters I saw they were followed by a great number of fat waiters and tenders laden with baskets dossers hampers dishes, wallets pots and kettles

Then under the conduct of Manduce, and singing I do not know what dithyrambics, crepalocomes, and epenons opening their baskets and pots, they offered their god

White hippocras, with dry toasts	Soft bread.
White bread	Household bread
Brown bread	Capirotades
Carbonadoes, six sorts	Cold loins of veal, with spice
Brawn	Zinziberine
Sweet breads	Beatille pies
Fricassees, nine sorts	Brewis
Monastical brewis	Marrow bones, toast, and cabbage
Gravy soup	Hashes
Hotch pots	

Eternal drink intermixed Brisk delicate white wine led the van, claret and champaign followed cool nay, as cold as the very ice I say, filled and offered in large silver cups Then they offered

Chitterlings garnished with mustard	Carvelats
Hams	Bologna sausages
Hung beef	Chines and peas
Sausages	Hogs haslets
Neats tongues	Brawn heads
Scotch collops	Powdered venison with turnips
Puddings	Pickled olives

liquor

shalots	Wood hens
Olias	Coots with leeks
Lumber pies with hot sauce	Fat kids
Ribs of pork with onion sauce	Shoulders of mutton with capers
Roast capons basted with their own dripping	Sirloins of beef
Caponets	Breasts of veal.
Caviare and toast	Pheasants and pheasant poots
Fawns deer	Fried pasty-crust
Hares leverets	Forced capons
Partridges and young partridges	Parmesan cheese
Plovers	Red and pale hippocras
Dwarf herons	Gold peaches
Teals	Artichokes
Duckers	Dry and wet sweet meats seventy eight sorts
Bitterns	Boiled hens capons
Shovelers	

Pullets with eggs
Chickens
Rabbits and sucking rabbits
Quails and young quails
Pigeons squabs and squeakers
Herons and young herons
Fieldfares
Olives
Thrushes
Young sea ravens
Geese goslings
Queests
Widgeons
Souced hog s feet
Mavises
Grouse
Turtles
Doe-conies
Peacocks
Storks
Woodcocks
Snipes
Ortolans
Turkey cocks hen turkeys and turkey poots
Stock doves and woodculvers
Pigs with wine sauce
Blackbirds ousels and rayles
Moor hens
Bustards and bustard poots

Fig peckers
Young Guinea hens
Flamingoes
Cygnets
A reinforcement of vinegar intermixed
Venison pasties
Lark pies
Dormice pies
Cabretto pasties
Roe buck pies
Pigeon pies
Kid pasties
Capon pies
Bacon pies
Hedgehogs
Snites
Then large puffs
Thistle-finches
Whores farts
Fritters
Cakes sixteen sorts
Crisp wafers
Quince tarts
Curds and cream
Whipped cream
Preserved myrabolans
Jellies
Welsh barrapyclids
Macaroons
Tarts twenty sorts
Lemon-cream raspberry cream etc
Comfits one hundred colours
Cream wafers
Cream-cheese

Vinegar brought up the rear to wash the mouth and for fear of the squinsy also toasts to scour the grinders

CHAPTER 60

What the Gastrolaters sacrificed to their god on interlarded fish-days

Pantagruel did not like this pack of rascally scoundrels with their manifold kitchen sacrifices and would have been gone had not

they give him

Caviare
Botargoes
Fresh butter
Pease soup
Spinage
Fresh herrings full roed.
Salads a hundred varieties of cresses sodden hop tops bishop s-cods celery chives rampions jew s-ears (a sort of mushrooms

that sprout out of old elders) asparagus wood bine and a world of others
Red herrings
Pilchards
Anchovies
Fry of tunny
Cauliflowers
Beans
Salt salmon
Pickled griggs
Oysters in the shell

Then he must drink or the devil would

with hippocras sauce
Gurnards
Salmon trouts
Barbels great and small
Roaches
Cockerells
Minnows
Thornbacks
Sleeves
Sturgeons
Sheath fish
Mackerels
Maids
Plaice
Fried oysters
Cockles
Prawns
Smelts
Rock fish
Gracious lords.
Sword fish
Skate fish
Lamprels
Jegs
Pickerells
Golden carps
Burbates
Salmons
Salmon peels
Dolphins
Barn trouts
Millers thumbs
Precks
Bret fish.

Flounders
Sea nettles
Mullets
Gudgeons
Dabs and sandings
Haddocks
Carps
Pikes
Bottitoes
Rochets
Sea bears
Sharplings
Tunnies
Silver eels
Chevins
Cray fish
Pallours
Shrimps
Congers
Porpoises
Bases
Shads
Murenes a sort of lampreys
Craylings
Smys
Turbots
Trout not above a foot long
Salmon
Meagers
Sea breams
Halibuts
Soles

Dog's tongue, or kind fool.	Fausens, and grigs
	Eelpouts
Mussels	Tortoises
Lobsters	Serpents, i e wood-eels
Great prawns	
Dace	Dorees
Bleaks	Moor game
Tenches	Perches
Ombres	Loaches
Fresh cods	Crab fish
Dried melwels	Snails and whelks
Darefish	Frogs

If when he had crammed all this down his guttural trapdoor, he did not immediately make the fish swim again in his paunch, death would pack him off in a trice Special care is taken to antidote his godship with vine-tree syrup Then is sacrificed to him, haberdines poor jack, minglemangled mismashed, etc

Eggs fried, beaten,	in the chimney, etc
buttered, poached,	Stock fish
hardened, boiled,	Green fish
broiled, stewed,	Sea batts
sliced, roasted in	Cods' sounds
the embers, tossed	Sea pikes

Which to concoct and digest the more easily vinegar is multiplied For the latter part of their sacrifices they offer,

Rice milk, and hasty pudding	Figs
	Almond butter
Buttered, wheat, and flummery	Skirret root
	White pot
Water gruel, and milk porridge	Raisins
	Dates
Frumenty and bonny clamber	Chestnuts and walnuts
Stewed prunes, and baked bullace	Filberts
	Parsnips
Pistachios, or fistic nuts	Artichokes

Perpetuity of soaking with the whole

It was none

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Antigon

modotus

princes,) in some of his fustian dubbed him

they could pick out of his sir reverence

CHAPTER 61

How Gaster invented means to get and preserve corn

Those gastrolatrous hobgoblins being withdrawn Pantagruel carefully minded the famous master of arts Gaster You know that, by the institution of nature, bread has been assigned him for provision and food and that, as an addition to this blessing he should

keep corn a great number of years in safety from the injuries of the air, beasts robbers and purloiners he invented water, wind, and handmills, and a thousand other engines to

unsavoury bread

He found a way to get fire to bake it, hour glasses dials, and clocks to mark the time of its baking and as some countries wanted corn he contrived means to convey it out of one country into another

He had the wit to pimp for asses and mares animals of different species, that they might copulate for the generation of a third, which we call mules, more strong and fit for hard service than the other two He invented carts and waggons, to draw him along

known, and far distant nations, thence to bring or thither to carry corn

Besides, seeing that, when he had til the ground, some years the corn perisl it for want of rain in due season, in

rotted, or was drowned by its excess, sometimes spoiled by hail, shook out by the wind, or beaten down by storms, and so his stock was destroyed on the ground, we are told that ever since the days of yore, he has found out a way to conjure the rain down from heaven only with cutting certain grass, common enough in the field, yet known to very few, some of which was then shown us I took it to be the same as the plant, one of whose boughs being dipped by Jove's priest [illegible]

dissolved into rain, that kindly moistened the whole country

Our master of arts was also said to have found a way to keep the rain up in the air, and make it to fall into the sea, also to annihilate the hail, suppress the winds, and remove storms as the Methanensians of Trœzene used to do And as in the fields thieves and plunderers sometimes stole, and took by force the corn and bread which others had [illegible]

none in the fields, and hearing that it was stored up and secured in towns, forts, and castles, and watched with more care than [illegible]

shapes were shown us, not over-well understood by our engineers, architects, and other disciples of Vitruvius, as master Philibert de l'Orme, King Megistus's principal architect, has owned to us

And seeing that sometimes all these tools of destruction were baffled by the cunning subtilty or the subtle cunning (which you please) of fortifiers, he lately invented cannons, field pieces, culverins, mortar pieces, basilisks, murdering instruments that dart [illegible]

storms, by which the people of that name immediately destroyed their enemies in the field, being but mere popguns to these For, one of our great guns, when used is more dreadful, more terrible, more diabolical, and maims, tears, breaks, slays, mows down, and sweeps away more men, and causes a greater consternation and destruction, than a hundred thunderbolts

CHAPTER 62

How Gaster invented an art to avoid being hurt or touched by cannon balls

Gaster having secured himself with his corn within strongholds, has sometimes been attacked by enemies, his fortresses, by that thrice three fold cursed instrument, levelled and destroyed his dearly beloved corn and bread snatched out of his mouth, and sacked [illegible]

by Fronton, and is now common among the pastimes and harmless recreations of the Thelemites I will tell you how he went to work, and pray for the future be a little more ready to believe what Plutarch affirms to have tried Suppose a herd of goats were all scampering as if the devil drove them, do but put a bit of [illegible]

Thus Gaster, having caused a brass falcon to be charged with a sufficient quantity of gunpowder, well purged from its sulphur, [illegible]

formerly found on Ida in Phrygia by one Magnes, as Nicander writes, and commonly called load stone, then he gave fire to the prime on the piece's touch hole, which in an instant consuming the powder, the ball and hail shot were with incredible violence and swiftness hurried out of the gun at its muzzle that the air might penetrate to its chamber, where otherwise would have been a vacuum, which nature abhors so much, that this uni

versal machine, heaven, air, land, and sea would sooner return to the primitive chaos, than admit the least void any where Now the ball and small shot, which threatened the page with no less than quick destruction, lost their impetuosity, and remained suspended and hovering round the stone nor did any of them, notwithstanding the fury with which

to cause bullets to fly backwards, and recoil on those that sent them, with as great a force, and in the very numerical parallel for which the guns were planted And indeed, why should he have thought this difficult, seeing the herb ethiopis opens all locks whatsoever, and an echinus or remora, a silly weakly fish, in spite of all the winds that blow from the thirty two points of the compass, will in the midst of a hurricane make you the biggest first rate remain stock still, as if she were becalmed, or the blustering tribe had blown their last nay, and with the flesh of that fish, preserved with salt, you may fish gold out of the deepest well that was ever sounded with a plummet, for it will certainly draw up the precious metal Since, as Democritus affirmed, and Theophrastus believed and experienced that there was an herb at whose single touch an iron wedge, though never so far driven into a huge log of the hardest wood that is, would presently come out, and it is this same herb your hickways, alias woodpeckers, use, when with some mighty axe any one stops up the hole of their nests, which they industriously dig and make in the trunk of some sturdy tree Since stags and hinds, when deeply wounded with darts, arrows, and bolts, if they do but meet the herb called

when he was wounded on the right thigh with an arrow by Juturna, Turnus's sister Since the very wind of laurels, fig trees, or sea claves, makes the thunder sheer off insomuch that it never strikes them Since at the sight of a ram, mad elephants recover their former

cramp Since the venomous rage of vipers is assuaged if you but touch them with a beechen bough Since also Euphorion writes, that in the Isle of Samos, before Juno's temple was built there, he has seen some beasts called neades, whose voice made the neighbouring places gape and sink into a chasm

not heard, as the ancient sages have writ, and Theophrastus relates as if the crowing of a cock dulled, flattened, and perverted the wood of the elder, as it is said to astonish and stupify with fear that strong and resolute animal, a lion I know that some have under-

ought to be preferred to the stenching common elder, that grows about decayed and ruined places, but others have understood

In the same manner by this elder, which grows far from places where cocks are heard, the ancients meant, that the wise and studious ought not to give their minds to trivial or vulgar music, but to that which is celestial, divine, angelical, more abstracted, and brought from remoter parts, that is, from a region where the crowing of cocks is not heard for, to denote a solitary and unfrequented place, we say, cocks are never heard to crow there

CHAPTER 63

How Pantagruel fell asleep near the Island of Chaneph, and of the problems proposed to be solved when he waked

THE next day, merrily pursuing our voyage, we came in sight of the Island of Cheneph where Pantagruel's ship could not arrive, the wind chopping about and then failing us so that we were becalmed, and could hardly get ahead, tacking about from starboard to larboard, and larboard to starboard, though to our sails we added drabblers

ish, without caring to speak one single syllable to each other

it was his custom to sleep better by book than by heart

Epistemon was conjuring, with his astrolabe, to know what latitude we were in

time of day it might then be

Panurge (sweet baby!) held a stalk of Pantagruelion alias hemp, next his tongue, and with it made pretty bubbles and bladders

Gymnast was making tooth pickers with lentisk

Ponocrates, dozing, dozed, and dreaming dreamed, tickled himself to make himself laugh, and with one finger scratched his noddle where it did not itch

Carpalim, with a nut shell, and a trencher of verne, (that's a card in Gascony,) was

Eusthenes, bestriding one of the guns, was playing on it with his fingers, as if it had been a trump marine

Rhizotomus, with the soft coat of a field tortoise, alias ycleped a *mole*, was making

should kill time, and raise good weather, during a calm at sea?

Panurge, whose belly thought his throat

man might be ready to bepiss himself with laughing, when he has no heart to be merry?

Gymnast, arising, demanded a remedy for a dimness of eyes

Ponocrates, after he had a while rubbed his noddle, and shaken his ears, asked, how one might avoid dog-sleep? Hold, cried Pantagruel, the Peripatetics have wisely made a rule, that all problems, questions, and doubts, which are offered to be solved, ought to be certain, clear, and intelligible What do you mean by dog's sleep? I mean, answered Ponocrates, to sleep fasting in the sun at noonday as the dogs do

Rhizotomus, who lay stooping on the pump, raised his drowsy head, and lazily yawning, by natural sympathy, set almost every one in the ship ayawning too then he asked for a remedy against oscitations and gapings

Xenomanes, half puzzled, and tired out with new vamping his antiquated lantern

that our human vessels might not heel, or be walt, but well trimmed and stiff?

Carpalim, twirling his diminutive wind mill, asked how many motions are to be felt in nature, before a gentleman may be said to be hungry?

Eusthenes, hearing them talk, came from between decks, and from the capstern called out to know why a man that is fasting bit by a serpent also fasting, is in greater danger of death, than when man and serpent have eat their breakfasts? Why a man's fasting spittle is poisonous to serpents and venomous creatures?

not to tire you with a long needless train of pedantic cant The belly has no ears, nor is it to be filled with fair words you shall be answered to content by signs and gestures As formerly at Rome, Tarquin the proud, its last king, sent an answer by signs to his son Sextus, who was among the Gabii at Gabii (Saying this, he pulled the string of a little bell, and Friar John hurried away to the

other dispatch yet having related to the prince what he had seen his father do, he eas-

ily understood that by those signs he advised him to cut off the heads of the chief men in the town the better to keep under the rest of the people

CHAPTER 64

How Pantagruel gave no answer to the problems

PANTAGRUEL then asked what sort of people dwelt in that damned island? They are, answered Xenomanes, all hypocrites, holy mountebanks, tumblers of *Ave Marias*, spiritual comedians, sham saints, hermits, all of them poor rogues, who like the hermit of Lormont between Blaye and Bordeaux, live wholly on alms given them by passengers Catch me there if you can, cried Panurge! may the devil's head-cook conjure my bumgut into a pair of bellows, if ever you find me among them Hermits, sham saints, living forms of mortification, holy mountebanks, avaunt, in the name of your father Satan, get out of my sight when the devil's a hog, you shall eat bacon. I shall not forget yet awhile our fat Concilipetes of Chesil O that Beelzebub and Astorath had counselled them to hang themselves out of the way, and they had done it! we had not then suffered so much by devilish storms as we did for having seen them. Hark ye me, dear rogue, Xenomanes, my friend, I prithee are these hermits hypocrites, and eaves droppers, maids or married? Is there anything of the feminine gender among them? Could a body hypocritically take there a small hypocritical touch? Will they lie backwards, and let out their forerooms? There's a fine question to be asked, cried Pantagruel Yes, yes, answered Xenomanes you may find there many goodly hypocritesses, jolly spiritual actresses, kind hermitesses women that have a plaguy deal of religion then there's the copies of them, little hypocritillons, sham sanctitos, and hermetillons Foh! away with them, cried Friar John a young saint, an old devil! (Mark this, an old saying, and as true a one as a young whore an old saint.) Were there not such continued Xenomanes, the Isle of Chaneph for want of a multiplication of progeny, had long ere this been desert and desolate

Pantagruel sent them by Gymnast, in the pinnace, seventy-eight thousand fine pretty little gold half-crowns, of those that are marked with a lantern After this he asked, What's o'clock? Past nine, answered Epistemon It is then the best time to go to dinner, said Pantagruel for the sacred line, so celebrated by Aristophanes in his play called *Concionatores*, is at hand, never failing when the shadow is decempedal

Formerly, among the Persians, dinner time was at a set hour only for kings as for all others, their appetite and their belly was their clock, when that chimed, they thought it time to go to dinner So we find in Plautus a certain parasite making a heavy do, and sadly railing at the inventors of hour-glasses and dials, as being unnecessary things, there being no clock more regular than the belly

Diogenes, being asked at what times a man ought to eat, answered, The rich when he is hungry, the poor when he has anything to eat Physicians more properly say, that the canonical hours are,

> To rise at five, to dine at nine,
> To sup at five, to sleep at nine

The famous king Petosiris's magic was different,--Here the officers for the gut came in, and got ready the tables and cupboards, laid the cloth, whose sight and pleasant smell were very comfortable, and brought plates, napkins, salts, tankards, flagons tall boys, ewers, tumblers, cups, goblets, basons, and cisterns

Friar John, at the head of the stewards, sewers yeomen of the pantry, and of the mouth tasters, carvers cup bearers and cupboard keepers brought four stately pasties so huge, that they put me in mind of the four bastions at Turin Odsfish, how manfully did they storm them! What havoc did they make with the long train of dishes that came after them! How bravely did they stand to their pan-puddings and paid off their dust! How merrily did they soak their noses!

The fruit was not yet brought in, when a fresh gale at west and by north began to fill the main course, missen sail foresail, tops, and top gallants for which blessing they all sung divers hymns of thanks and praise

When the fruit was on the table, Pantagruel asked Now tell me, gentlemen, are your doubts fully resolved or no? I gape and yawn no more, answered Rhizotomus I sleep no longer like a dog said Ponocrates I have cleared my eyesight, said Gymnast I have broke my fast said Eusthenes so that for this whole day shall be secure from the d ger of my spittle

Asps
Amphisbenes
Amerudutes
Abedissimons
Alhartafs
Ammobates
Apimaos
Alhatrabans
Aractes
Asterions
Alcharates
Arges
Spiders
Starry lizards
Attelabes
Ascalabotes
Hæmorrhoids
Basilisks
Fitches
Sucking water-snakes
Black wag leg flies
Spanish flies
Catoblepes
Horned snakes
Caterpillars
Crocodiles
Toads
Night mares
Mad dogs
Colotes
Cychriodes
Cafezates
Cauhares
Snakes
Cuhersks two tongued adders
Amphibious serpents
Cenchres
Cockatrices
Dipsades
Domeses
Drymades
Dragons
Elopes
Enhydrides
Falvises
Galeotes

Harmenes
Handons
Icles
Jarraries
Ilicines
Pharaoh's mice
Kesudures
Sea hares
Chalcidic newts
Footed serpents
Manticores
Molures
Mouse serpents
Shrew mice
Miliares
Megalaunes
Spitting asps
Porphyri
Pareades
Phalanges
Penphredons
Pine tree worms
Rutule
Worms
Rhagions
Rhaganes
Salamanders
Slow worms
Stellions
Scorpenes
Scorpions
Horn worms
Scalavotins
Solofuidars
Deaf asps
Horse leeches
Salt haters
Rot serpents
Stink fish
Stuphes
Sabrins
Blood sucking flies
Hornfretters
Scolopendres
Tarantulas
Blind worms
Tetragnathias
Teristales
Vipers etc

CHAPTER 65

How Pantagruel passed the time with his servants

In what hierarchy of such venomous creatures do you place Panurge's future spouse? asked Friar John Art thou speaking ill of women cried Panurge thou mangy scoundrel thou sorry, noddy peaked shaveling monk? By the cenomanic paunch and gixie said Epistemon, Euripides has written, and makes Andromache say it, that by industry, and the help of the gods, men had found remedies against all poisonous creatures but none was yet found against a bad wife

This flaunting Euripides, cried Panurge was gabbling against women every foot and therefore was devoured by dogs, as a judgment from above, as Aristophanes observes —Let us go on Let him speak that is next I can leak now like any stone horse said then Epistemon I am said Xenomanes full as an egg and round as a hoop, my ship's hold can hold no more, and will now make shift to bear a steady sail Said Carpalim A truce with thirst, a truce with hunger they are strong but wine and meat are stronger I am no more in the dumps, cried Panurge my heart is a pound lighter I am in the right cue now as brisk as a body louse, and as merry as a beggar For my part I know

memory that

> The man's emphatically mad,
> Who drinks the best, yet can be sad

We must not fail to return our humble and hearty thanks to the Being who, with this good bread this cool delicious wine these good meats and rare dainties, removes from our bodies and minds these pains and perturbations and at the same time fills us with pleasure and with food

But methinks sir you did not give an answer to Friar John's question which, as I take *it, was how to raise good weather? Since* you ask no more than this easy question, answered Pantagruel I will strive to give you satisfaction, some other time we will talk of the rest of the problems if you will

Well then, Friar John asked how good weather might be raised. Have we not raised it? Look up and see our full top sails Hark!

wind puts them upon the stretch While we passed our time merrily, the dull weather also passed away, and while we raised the glasses to our mouths, we also raised the wind

ed him in the deserts of Africa —Your good father said Friar John, interrupting him, takes care to free many people from such an inconveniency, for I have been told by many venerable doctors, that his chief butler, Turelupin saves above eighteen hundred pipes of wine yearly, to make servants, and all comers and goers drink before they are a-dry —As the camels and dromedaries of a caravan, continued Pantagruel, used to drink for the thirst that is past, for the present, and for that to come, so did Hercules and being thus ex

urge, makes the saying good,

While jolly companions carouse it together,
A fig for the storm it gives way to good
weather

Nay, continued Pantagruel, some will tell you that we have not only shortened the time of the calm, but also much disburthened the ship not like Æsop's basket, by easing it of the provisions, but by breaking our fasts, and that a man is more terrestrial and heavy when fasting, than when he has eaten and drank even as they pretend that he weighs more dead than living However it is, you will grant they are in the right, who take their morning's draught, and breakfast before a long journey, then say that the horses will perform the better, and that a spur in the head is worth two in the flank, or, in the same horse dialect,

That a cup in the pate
Is a mule in the gate

the Amycle-

which in the Doric dialect signifies wings for, as the birds raise themselves by a tower-

become soft and pliant

CHAPTER 66

How, by Pantagruel's order, the Muses were saluted near the Isle of Ganabim

there is the finest fountain in the world, and a very large forest towards the right top of the mountain Your fleet may take in wood and water there

He that spoke last, spoke well, quoth Panurge, let us not by any means be so mad as to go among a parcel of thieves and sharpers

and full as honest as the

a journey to hell Hark, by cod's body, I hear them ringing the alarm bell most dreadfully as the Gascons about Bordeaux used formerly to do against the commissaries and officers for the tax on salt, or my ears tingle Let's sheer off

Believe me, sir, said Friar John, let's rather

he is, and cares not a rush what becomes of others, as if every one was a monk, like his friarship

A pox on grinning honour, say I Go to, returned the friar, thou mangy noddy-peak! thou forlorn druggle headed sneaksby! and may a million of black devils anatomize thy cockle brain The hen hearted rascal is so cowardly, that he bewrays himself for fear

pine's petticoat

Panurge hearing this, his breach began to make buttons so he slunk in, in an instant, and went to hide his head down in the bread-room among the musty biscuits, and the orts and scraps of broken bread

Pantagruel in the meantime said to the rest, I feel a pressing retraction, in my soul, which like a voice admonishes me not to land there Whenever I have felt such a motion within me, I have found myself happy in avoiding what it directed me to shun, or in undertaking what it prompted me to do, and never had occasion to repent following its dictates

As much said Epistemon, is related of the dæmon of Socrates, so celebrated among the Academics Well then, sir, said Friar John, while the ship's crew water, have you a mind to have good sport? Panurge is got down somewhere in the hold, where he is crept into some corner, and lurks like a mouse in a cranny, let them give the word for the gunner to fire yon gun over the round house on the poop this will serve to salute the Muses of this Anti parnassus besides, the powder does but decay in it You are in the right, said Pantagruel here give the word for the gunner

The gunner immediately came, and was ordered by Pantagruel to fire the gun and then charge it with fresh powder, which was soon done The gunners of the other ships, frigates, galleons and galleys of the fleet,

CHAPTER 67

How Panurge bewrayed himself for fear, and of the huge cat Rodilardus, which he took for a puny devil

PANURGE, like a wild, addle pated, giddy

many that he had seen all hell broke loose

devils keep their feast to day, man pork and peas choke me, if ever thou sawest such preparations in thy life for an infernal feast Dost thou see the smoke of hell s kitchens? (This he said, showing him the smoke of the gun powder above the ships) Thou never sawest so many damned souls since thou wast born, and so fair, so bewitching they seem, that one would swear they are Stygian ambrosia I thought at first, God forgive me, that they had been English souls, and I don't know, but that this morning the Isle of Horses, near Scotland, was sacked, with all the English who had surprised it, by the lords of Termes and Essay

Friar John, at the approach of Panurge, was entertained with a kind of smell that was not like that of gunpowder, nor altogether so sweet as musk, which made him turn Panurge about, and then he saw that his shirt was dismally bepawed and bewrayed with fresh sir-reverence The retentive faculty of the nerve, which restrains the muscle called sphincter (it is the arse-hole, and it please you) was relaxated by the violence of the fear which he had been in during his fantastic visions Add to this, the thundering noise of the shooting, which seems more dreadful between decks than above Nor ought you to wonder at such a mishap, for one of the symp-

toms and accidents of fear is, that it often opens the wicket of the cupboard wherein second hand meat is kept for a time Let us illustrate this noble theme with some examples

Messer Pantolfe de la Cassina, of Sienna,

it, and made several offers, as if he would in good earnest have hit the signore, but did not, so the Sienese said to him, "*Si tu non fai altra-*

a swinging stoater with the pitchfork souce between the neck and the collar of his jerkin, that down fell signore on the ground arsy-versy, with his spindle shanks wide straggling over his pole Then mine host sputtering with a full mouthed laugh, said to his guest, By Beelzebub's bum gut, much good may it

worked with him as soon as he took it, and as copious was the evacuation, as that of nine buffaloes and fourteen missificating arch lubbers Which operation being over, the mannerly Sienese courteously gave mine host a whole bushel of thanks, saying to him "*Io ti ringratio, bel messere, cosi facendo tu m'ai*

…ing banished France fled to him, and got so far into his favour, as to be privy to all his household affairs One day the king being on his close stool, showed Villon the arms of

into your royal nockandroe, so he has, much to the purpose, induced you to place here the arms of France, for the very sight of them puts you into such a dreadful fright, that you

your house, by jingo, you would presently conskite yourself wherever you saw them Nay, had you but here a picture of the great

A cockney of short reach, I say, shallow of judgment, and judging shallowly, to wonder, that you should cause your points to be untrussed in your chamber before you come in-

… lady, at first I thought

hang-

I very

odd to me you should untruss so far from the place of evacuation But now I find I was a gull, a wittal, a woodcock, a mere ninny, a

scared, appalled, shivering, raving, staring,

bert I feel it has all be pinked my poor hide, and drawn on it to the life I do not know how many lobsters' whiskers With this he threw his boar-cat down

Go go, said Pantagruel be bathed and cleaned, calm your fear, put on a clean shift, and then your clothes What! do you think I

are put into plum cake
Paris, from Midsumme
what is this? hah! oh, ho!
I by this? Do you call this
the malt, filth, dirt, dun
matter, excrement, sterc
ence, ordure, second han
stronts, scybal, or spyrath
saffron, I protest Hah, ha!
saffron, by Shaint Pautrick
this time Selah Let us drin

bell)

27 Would that

28 Do you want pardons too? By the sun you shall have them and they won t cost you any t by c

30 Man that is in honour and understandeth not is like the beasts that perish which

text (the formula used to conclude manuscripts)

36 "Thou dost not conclude in mood and figure [of the syllogism] Supposition is a term from logic and refers to the way in which a term may substitute for a thing in discourse

38 It is vain for you to rise up early Ps 77 2

39 To the Chapter all who have the right to be there

40 Against the snares of the enemy

41 For peace

42 Give me drink

43 Lick a villain he will kick you kick a villain and he will lick you

44 Make haste slowly

ceremony of the unveiling of the Cross)

47 From the wicked enemy deliver us O Lord.

48 *The Supplement to the Supplement to the Chronicles*

49 "The snare is broken" by Fourniller and we are escaped Our help is in the name of the Lord" (Ps 74 7 8)

53

54

away

55 Why? Because

58 Come let us drink (A parody on *Venite adoremus* Come let us adore)

59 One of the Decretals or papal decrees On the Frigid and those who have been made Impotent through Witchcraft

60 *On Despising the World and Fleeing the Times*

61 A monk on the inside of the cloister is worth less than a couple eggs but on the outside he is well worth thirty

62 In time and place

BOOK TWO

1 Quack powder

2 But excluding it.

3 We testify that we have seen John 3 11

nounced in the same way as the French word *nez* (nose)

6 Dried up bodies

7 The Milky Way

8 From one side and the other

9 According to mood and figure (of the syllogism)

10 *Da jurandi=Da veniam jurandi* Pardon

attempt whatever they dare Horace *Ars Poetica* 9 10

14 We cross the Seine at daybreak and at dusk we stroll about the intersections and crossroads of the city we spout Latin

15 To eat in a tavern

16 Some fine shoulders of mutton sprinkled with parsley

17 Scarcity of money in our purses

18 To pawn (from *oppignerare*)

19 Await.

first small to one of sprinkling myself with holy water I mutter some priestly

Mass prayer And murmuring my prayers for each hour, I elevate and purify my soul of its nocturnal soilings. I revere those who are in heaven. I venerate with divine worship the Ruler of the Stars. I love and cherish my neighbours. I keep the Ten Commandments, and according to the small strength of my powers I do not depart from them the breadth of a finger nail. Nevertheless, it is also true that because Mammon does not cough up anything into my pockets, it is seldom and slowly that I give alms to those needy ones who beg from door to door

22. My genius is not so naturally apt as this scoundrelly rascal says, to flay our vernacular French, but contrariwise I strive with might and main [literally, with oars and sails] to enrich it with the same redundancy that marks Latin.

23. Where rests the body of the most saintly Saint Martial.

24 In some far-off place

25 Decree of the University of Paris which permits young ladies to bare their throats at will.

26. *On the Worthy Art of Genteel Farting*, by Marcus Orthuinus

27 *The Ant Heap of the Arts*

28. *On the Use of Soups and on the Worthiness of Tippling*, by Sylvester de Priero, Jacobin

29 The original text reads *Decrotatorium scholarium* *On the Brushing Up of Scholars* (Rabelais intends a pun on *Decrotatorium* and Decretal.)

30 Tartaret, *On the Ways of Going to Stool*.

31. Bricot, *On the Variations within Soups*

32. Three books of the Reverend Father, Brother Lubin, Provincial of Chatter land, *On Gobbling Up Rashers of Bacon*

33 Pasquin, the marble doctor, *On Eating Kids prepared with Artichokes, during the Ecclesiastically Proscribed Papal Season* (*Pasquin* refers to a statue in Rome, to which were affixed lampoons against prominent persons, from which our word *pasquinade*)

34 Major, *On How to Make Puddings*

35 Bede, *On the Absolute Perfection of Tripes*

36. The overwhelmingly clear exposition by the most renowned Doctor of Laws, Master Pilfolus Scrapfarthing, *Of the Patching Up of the Fiddle-faddle of the Gloss of Accursius*

37. *The Wiles of the Franc-Archers* of Baniolet.

38 *Military Manual*, with diagrams by Tevot

39. *Treatise on the Custom and Benefit of Flaying Horses and Mares*, written by Our Master of Quebec

40 Fourteen books by Master Rostocostjambedanesse, *On Serving Mustard after Dinner* annotated by Master Vaurillon

41 Jabolenus, *The Cosmography of Purgatory*

42. On the most subtle question *Whether a Chimæra, humming in the Void, is able to eat Second Intentions* [the Reflex Universal], debated over a period of ten weeks by the Council of Constance.

43 The mumblings of Scotus

44 One hundred and ten volumes by Master Alberic, *On the Art of Keeping your Spurs clear of the Horse's Flanks*

45 Three books by the same author, *On Camping in the Hair* (*Criminibus* should read *crinibus*).

46 Treatise of Marforio, Bachelor of Arts, who rests at Rome *On the Manner of Adorning and Rigging-out the Cardinals' Mules* (Marforio's statue lies on the ground in one of the courts of the ancient Capitol.)

47 *A Forecast*, which begins *Silvii triquebille*, bleated out by Our Master Songecreux.

48 Bishop Boudarin Ninety-one books, *On the Profits of Milking* [Indulgences], with a Papal privilege limited to three years

49 *On Giving the Canonical Hours the Once Over*, forty books by Professor Lickdish.

50 *The Overthrow of the Confraternities*, author unknown

51 *The Torpor of Italian Affairs*, by Master Brûlefer The original text reads *Poltronismus*

52 Raymond Lullus, *On the Trivial Occupations of Princes*

53 *Calebistris* the female sexual organs, *caffardiæ* canting, Master Jacob Hoogstraaten, "expert in taking the measure of heretics"

54 Eight very elegant books by Codtickler *On the Tap-rooms of the Doctors of Theology and Doctoral Candidates*

55 *On How to Sweep Out Chimneys*, by Master Eccius

56 Blockhead's treatise, *On the Life and Worthiness of Fops*

57 *Moral Reflections of a Liripoop of the Sorbonne*, by Master Lupoldus (*Liripoop* a graduate's hood)

58 *Uproar by the Doctors of Cologne against Reuchlin*

59 Gerson *On the Right of the Church to Depose the Pope*

60 *On the Frightfulness of Excommunication*, a short treatise without a Preface, by John Ditebrodius (*Acephalos* without a head, i.e., brainless)

61 *On the Art of Calling Up He-Devils and She-Devils*, by Guingolfus

62 Sutor *Against a certain person who called him a Slabsauce-eater, and that Slabsauce eaters are not condemned by the Church*

63 *The Doctors' Chamber-pot*

64 *The Fields of Enemas*, by S C (Symphorien Champier)

65 Justinian, *On the Suppression of White Leprosy* (The original text reads, *On the Suppression of Bigots*)

66 *The Pharmacopæia of the Soul*

67 On the *Devil's Homeland*, by Merlin caius

68 Many times already I have conjured you,

me wicked men to go where my destiny calls me Weary me no longer with your empty questionings but remember the old proverb that a hungry stomach has no ears

69 Blessed are the dunces for they have stumbled.

70 He who falls wisely will never fall off the bridge

71 For *in verbo sacerdotis* On the word of a priest.

72 See Book I note 17

73 Summation of facts

the frogs

76 What law is there for minors?

77 By oracle of living voice

78 With a single voice

79 Now as before

80 O Holy and Immortal God (From the Good Friday ceremony of the unveiling of the Cross)

81 Brother Lubin in the *Treatise on the Bev-*

Mass Go the Mass is ended

85 Thank you sirs

86 And Bartholus quotes it.

87 To the limit of speech (i e to the point of silence)

88 And behold a greater than Solomon is here Matt 22 42

89 The disciple is not above his master Matt 10 24

90 As a thirsty land Ps 143 6

91 He that is able to receive it let him receive it. Matt 19 12

92 They pretend to be Curii but they live like Bacchanals Juvenal *Satires* II 3 (Curius was a consul of Rome famous for his frugality and sobriety)

BOOK THREE

1 "The introduction of a pretended speaker" —*OED*

2 *Lapathium acutum* is a plant of uncertain identity mentioned by Pliny A pun on the word *passion* is intended.

3 And victorious dispensed laws to the not unwilling nations *Georgics* IV 5 61

4 According to the saying Things ill gotten wither away

5 According to the saying Things ill gotten will last scarcely to the third generation

6 It is finished John 19 30

7 See above note 1

8 Justinian in his treatise *On the Suppression of Bigots* put the *summum bonum* [highest good] in the breeches

9 Woe to him that is alone Eccles 4 10

10 He has no testicles

11 Past and gone

12 *Fiat* was used to close petitions favourably received *Fiatur* is bad Latin which the Pope would not use in official documents

13 On the Frigid and those who have been made Impotent through Witchcraft

14 Straight from the Mass to the dinner table.

15 Due

16 See Book II note 10

17 A word constructed by Rabelais from *gyrus* and *gnomen* the shadow of the sun turning on the sun dial

18 Another word coined by Rabelais coming from the sky

administering the Discipline

22 Tom-cat s hood

23 A kind of burlesque hymn To sing the Black Sanctus to lament OED

24 Reading images in water

25 Reading the signs in mirrors

26

27

28

29 Divination by means of the holes in cheese

30 Divination by means of the "wish bone"

31 Reading the smoke of incense

32 Smoke-reading

33 Divination by means of ashes thrown up in the air

34 Divination by means of pigs

random

37 Divination by names

38 The examination of the flesh of sacrificed animals

39 The same as in the preceding note

40 Divination by means of the shades of the departed.

41 The original text *Crescite* Be fruitful we who live let us multiply (A mixture of

45 Chaste.
46 SPQR stands for *senatus populusque romanus* the Senate and People of Rome
47 A truncated syllogism.
48 What is hidden
49 *Excrement and urine are the meals of medics from everything else gather straw, but from these grain.*
50 *To us they are signs, to you they are fitting food.*
51 On Inspecting the Belly
52. Which are noted by the Archdeacon, the references that follow relate to the codes of law
53 Judgement by lot.
54 The man of today loves brevity
55 When the rights of the disputants are obscure, the defendant is to be favoured over the accuser
56 When things opposed are set side by side they become more clear
57 When the situation is obscure, take the course of least consequence
58 The first-comer has the benefit in law
59 If the form is changed, the substance is changed.
60 Because what is secondary conforms to the nature of the principal
61 Who was a great practitioner
62 Vary your cares from time to time with pleasures
63 Money rules everything
64 *Hic nota* observe here that.
65 Speaking by way of resolution.
66 A voluntary burden is a light burden
67 The law is to business what medicines are to the sick
68 Now Virginity, ready for marriage had been maturing over the years
69 Legal axioms are called *Brocards* From this Rabelais invents the name of a professor
70 The son is often like the father and the daughter follows easily in her mother s path
71 To the vigilant the laws are a help
72 If any would not work, neither should he eat. II Thess 3 10
73 Need makes the old lady run faster than a trot.
74 The word is given to all wisdom of the soul to few
75 What is needful
76 Gloss sweeter is the fruit plucked from danger
77 If money is lacking, everything is lacking
78 I will hate if I can, otherwise I will love against my will.
79 Form gives being to a thing
80 Better fortune will follow a poor beginning
81 As the outward garb is so is the heart
82 This is to be observed.
83 It is more blessed to give than to receive Acts, 20 35
84 The disposition of the giver counterbalances the judgement of him who thunders
85. Receive, take up, hold these are words pleasing to the Pope
86 Rome eats up the hand within reach, hates the hand she cannot consume, she protects those who give, casts aside those who do not give.
87 An egg in the hand is better than a chicken tomorrow
88 When the fruits of labour are lost, mortal poverty increases
89 Through the courts, laws increase, through [illegible]
91 Red handed.
92. Sometimes even good Homer nods (Horace *Ars Poetica*, 359)
93 Money is a second blood
94 Money is the life of man and his most dependable prop in need.
95 Lost money is wept for with real tears Juvenal *Satires*, XIII 134
96 Through calm and repose the soul becomes wise.

BOOK FOUR

1. And your *mentula* has spirit (Rabelais is punning on the word *mentula*, which is at the same time the word for the male organ and the diminutive of *mens*, mind or spirit)
2 Along with many others
3 You are either a clerk (i e, a clever fellow) or learning to be one
4 *Ita* yes
5 *Vere* truly
6 Vengeance is mine, I will repay, saith the Lord. Rom 12 19
7 See Book II, note 10
8 Blessed are the undefiled in the way Ps 119 1
9 Here is a man of the country sprung from the race of hoboes who is used to carrying bread in his old sack.
10 In full pontificals
11 The gold of Toulouse (The reference is to temple gold gained through warfare which until it was disposed of brought misfortune to the inhabitants of the city)
12 See Book III, note 8
13 From the *Confiteor* Through my fault, O Lord
14 I confess
15 See Book III note 6
16 The beginning of the prayer "Into thy hands O Lord I commend my spirit" which always occurs at the conclusion of Compline

17 *Blessed is the man that walketh not (in* the counsel of the ungodly) Ps 1 1

18 A terrible Tempest swirled about the sharp peak. (*Tempest* was the name of the Principal of the College of Montaigu [*montem acutum*])

19 Against the snares of the enemy

20 What law is there (for us)

21 From the Introit of the Mass for the Dead Eternal rest give to them O Lord

22 *Sextum* To the original five books of the Decretals Boniface VIII in 1298 added a sixth volume in which were gathered together the Constitutions of the Popes subsequent to the year 1234 This sixth volume was called the *Sextum*

Clementinæ A further addition to the preceding collections of the Decretals It consisted of the Constitutions of Clement V and the Council of Vienne

Extravagantes Papal decrees not contained in the above collections

[illegible]

Rome

26 Long may he live, long may he drink (*Fifat* and *pipat* are *vivat* and *bibat* pronounced with a German accent)

27 If you do not wish to give, then lend we beseech you (*Præsta quæsumus* are the introductory words of a large number of prayers)

28 And again